Zions Herald

THE INDEPENDENT METHODIST WEEKLY

JANUARY 22, 1941

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A Prayer for the President

CHARLES STELZLE

THOU Great Sovereign of all nations, Thou King of Kings, and Lord of hosts, in these perilous times of war and rumors of war, when all the powers of hate have been loosed to kill and to destroy, we pray that Thy Spirit may steady the minds and quicken the hearts of those who call themselves by Thy name, acknowledging Thee as Father.

We pray especially for the President of these United States, upon whom have been laid heavy burdens and grave responsibilities, as he speaks for our country and for its people.

Renew his strength as daily his burdens increase. Give him the wisdom and understanding that come only from above. Protect him from those whose motives and methods are prompted by the spirit of selfishness or personal ambition.

Show him Thy will. Out of the conflict of counsel may Thy voice come unto him saying: This is the way—walk ye in it. And as Thy will is revealed, increase his faith, so that he may go forth in the consciousness of having fulfilled the task committed to him.

And we pray that he, with us, shall seek above all things else to honor and glorify Thee, hastening the coming of Thy kingdom upon earth, and the rule of the spirit of brotherhood in the lives and the hearts of all peoples of the earth, so that all nations may dwell together in peace and unity.

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MR. EDITOR!

Letters from Our Readers

★

"I Sign My Name"

I note you are getting a lot of criticisms to the article that appeared under the pen-name of Pendleton Vasey. I thoroughly approve of the article and think it was time some such expression was made. When we have to listen to some of the stuff passed out by so-called Christian ministers, it is time somebody said something on the other side.

I heard one minister of The Methodist Church talk at a preaching mission who made the statement, "Russia is a God World without God." This, he repeated twice. He also made two statements that were absolutely false and could easily be proved to be so.

In the last quotation from one of your subscribers, he makes the statement that "the non-violent position is scarcely one of those things we could ask the layman to understand on the basis of general reading." In other words, the only men who know the truth are the pacifist ministers. Perhaps these men some day may preach to a congregation that possesses a wider knowledge of world affairs than these ministers.

Please notice that I sign my name.

H. G. MANCHESTER.

Winsted, Conn.

Let's Be Fair

A certain man of profound and majestic mind was not only the greatest thinker of the nineteenth century, but was also one of the greatest in human history. His central principle was that truth is to be found only by an objective and fair consideration of all the evidence from every source; "the true is the whole." He held that no belief is of any importance until related to other beliefs; and that no person by himself is of any value until he is related to other human beings and to God. He agreed, I regret to say, with ZIONS HERALD that military warfare is a noble manifestation of unselfish devotion. He erred at some points, like all of us, but his main purpose was to find the rational truth in every culture in every stage of history and of thought.

This main purpose of his is utterly at variance with the purposes of Hitler. He appealed to reason, not to fanatical emotion. He sought the truth from every race and age, and not from one race and age only. This is what I have learned about Hegel from Hegel himself. ZIONS HERALD has learned from an H. C. Graef (a hitherto unknown authority on philosophy) that Hegel is the direct ancestor of the Nazi state. It is true that Hegel taught that the whole is greater than its parts, and that our duty to the state is a very important part of our duty to God. But it is grossly unfair of ZIONS HERALD to cite Graef's quotation of Hegel's statement about renunciation of treaties as a sample of especially German perfidy, when we live in a world in which almost every civilized nation has signed a treaty rejecting war as an instrument of national policy, and in which every civilized nation feels free to repudiate that treaty without even an apology. It is also grossly unfair to stigmatize as being a Nazi a thinker who wrote: "America is the land of the future," and "War is not to be waged against internal institutions, or the peaceable family and private life, or private persons." War is not even to be waged, let me add, against dead philosophers.

Another great thinker of the nineteenth century was very different from Hegel. Instead of a prophet of reason and social responsibility, he was a prophet of personality and individual freedom. Instead of an exact thinker, he was an ecstatic poet. He was extreme and often unfair; he hated the Christian church, which he took to be petty and weak. He admired Jesus, but detested Paul. His ideal was a new type of man of power—a creator, a lover, a knower, as he called his superman. Superman was "Cæsar with the soul of Christ." This thinker hated the state with its lies, its hypocrisies, and its enslavement of the human spirit. He hated military warfare and would substitute spiritual warfare for it. He became insane at the end, as ZIONS HERALD gloatingly remarks, and identified himself with "The Crucified." His extravagant and pictorial language and the intensity of his feelings led him to many false statements. But in principle his idealization of the individual was utterly opposed to any conception of a totalitarian state.

It is true that the Nazis have tried to appropriate Nietzsche, and, to some extent, Hegel. But it is poor scholarship and poor tactics to accept Nazi exegesis and then berate Hegel and Nietzsche. Far better would it be to show that Hegel and Nietzsche tower high above the Nazi level. Let us point to the Hegelian reason and to the Nietzschean "soul of Christ," and show that the Nazis have betrayed rather than fulfilled German philosophy.

EDGAR S. BRIGHTMAN,
Borden Parker Bowne Professor of Philosophy.
Boston University.

Priority Questioned

My HERALD for December 18, after being read by the rest of my family, has just reached me, and turning to the "Persons" I read that Rev. Daniel L. Ridout has prepared a concordance to The Methodist Hymnal, "the first known such work ever produced."

I wonder if the former concordances of our hymnal have never come to the attention of the Boston Methodists.

I have the concordance to the Hymnal of 1878 prepared by William Codville and copyrighted in the same year, 1878; also the one prepared by Oliver S. Baketel for the Hymnal of 1905 and copyrighted in 1907.

As far back as December, 1935, I wrote to the late Dr. J. W. Langdale about the preparation of such a help to the new Hymnal of 1935, and received a reply asking my plans. I had offered to prepare a concordance if no one else was doing that work, and stated that I did not want to go over the same ground that was already being trod. No answer was received to my second letter, though in his first, Dr. Langdale had written, "If done at all, it should be done by one whose name has prestige as has yours." He had already authorized the publication of two books of mine relating to hymnology.

So, in view of no response, I dropped the idea. I hope a concordance will be printed, as I shall want a copy to place with the two others that I now have.

By a coincidence, the picture of the former book editor appears on the page opposite to the reference to the concordance.

FRANK J. METCALF.

Washington, D. C.

[We assumed that the reference was to the new Methodist Hymnal, to which no concordance had previously been produced so far as we were aware.—EDITOR.]

Puzzled

The writer is a constant reader of ZIONS HERALD. In the issue of November 6 attention was called to an appeal by Waitstill H. Sharp for assistance in finding a home for a German woman and her son, refugees. Also we read on the editorial page how arrangements are "openly" made for Germans as well as for other nationalities to enter the United States.

If these Germans had *not* been loyal to their government they would have been imprisoned or executed, would they not? If they leave their country "openly," it must be with the consent of their government.

What is the purpose of their government in sending or in permitting them to come here? What is back of it all?

Will they, in return for the safety and privilege of living in the United States, become naturalized citizens and be loyal to our government, or what?

MRS. M. E. MERRIFIELD.

Brattleboro, Vt.

A Reply from Fort Andrews

Dr. John Haynes Holmes, in his reply to my letter some weeks ago, quotes Harnack in support of his contention that the early Christians were absolute pacifists. I would suggest that Dr. Holmes reread Harnack's "What Is Christianity?" Here that great scholar tells us that Jesus was proclaiming certain principles that would prevail when the kingdom that He was establishing became a reality. In this kingdom, war, violence, selfishness, and crime can have no place, otherwise it would not be His kingdom. These words of Jesus are not counsels of perfection, but rather a prophecy of what is to be. In the kingdom, we have a social hope that is destined to triumph when injustice has been overthrown. But wrong rules in our world, and the problem that confronts us all is what to do about it. Our pacifist brothers try to solve the difficulty by doing nothing. While Dr. Holmes begs for space to elaborate upon his theory he ignores my thesis entirely, that there is no historical warrant for the claim that Jesus by precept or example taught the doctrine of non-resistance.

D. HAROLD HICKEY,
Chaplain in the National Guard
Fort Andrews.

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Niemoeller---Symbol of Spiritual Resistance

HITLER'S MOST FAMOUS PRISONER ON HIS FORTY-NINTH BIRTHDAY

EWART EDMUND TURNER

On Tuesday, January 14, Pastor Martin Niemoeller pent his forty-ninth birthday in solitary confinement at he concentration camp Sachsenhausen. He is Hitler's most amous prisoner. His incarceration is a symbol to Hitler of Christianity crushed and eliminated from the life of Germany. "It is Niemoeller or I," the Fuehrer once leclared. Niemoeller in a cramped cell, Hitler conquering he world: Christianity defeated, Naziism victorious—that s the picture as Nazis like to think it.

On the Sunday before the Fuehrer invaded Poland, it vas my privilege to be in the Niemoeller parsonage in Berlin-Dahlem. Frau Niemoeller and her seven children have lived there, protected by the most powerful Evangeli-al parish in Germany, ever since the U-boat commander pastor was arrested on July 1, 1937. Now, in the week that began the war, Else Niemoeller informed an American hat her husband had volunteered for war service.

My ears disbelieved themselves. I said, "I didn't under-tand, please." Frau Niemoeller told again how her hus-band on August 24, when she had seen him on a regular visit, inquired if his mobilization papers had been heard of. "When I answered him in the negative, he said I hould offer his services to the War Ministry." She smiled s she heard my astonished "How does one explain hat?" "*Keine Ahnung,*" was her reply. "No idea."

Then the war-hero pastor's wife added, "I have an ppointment to go to the War Ministry this afternoon. t is for one o'clock. I will tell them of my husband's eadiness for war service." A taxi called at the stated hour. Pfarrer Gollwitzer (Niemoeller's spiritual successor at the Dahlem church, ousted by the Nazis in the fall of 1940) nd I saw her off on her mission.

On September 8, 1939, a major American news syndicate eleased a dispatch of mine telling the story of Niemoeller's volunteering to help win the war. I hesitated for days to lo so. Hitler's most famous prisoner was having a great nfluence the world over; he typified the "real Germany" and embattled Christianity. Three reasons motivated my decision to release the account. First, the story would help refute the dangerous wishful thinking of those who prophesied a German mass revolt. Second, Christians who were determining to maintain relations with Christians across other frontiers should know realistically what a wide chasm existed between their mentalities. Third, no warning to American Christians could more solemnly dramatize the tragedy of conflicting loyalties, which conflict would soon be confronting moral men everywhere.

With pain and indignation, the story was denied from all sides. "Preposterous that Hitler's martyr prisoner should want to help the Antichrist to victory!" "This is Nazi propaganda." "It can't be true, otherwise Goebbels would have shouted it from the antenna tops." So ran the denials. On September 28 the Berlin Bureau of *The New York Times* cabled that "reports current abroad" of Niemoeller's volunteering "are declared here to be completely unfounded."

Within five months, however, the accuracy of my dispatch was confirmed by the Associated Press, the World Council of Churches from its press department in Switzerland, and Karl Barth, Europe's leading theologian. All three confirmations cited members of the Niemoeller family.

Now comes the question. Why didn't Hitler exploit this golden opportunity for propaganda? Why didn't he proclaim to the world, "See, even Saint Martin, your world-acclaimd Christian martyr, considers England's aggression so unjustified that even he blesses my military answer"? Why does Hitler keep Niemoeller languishing in Sachsenhausen?

The riddle is not difficult. Hitler sees in Niemoeller's imprisonment a symbolic foregleam of the ultimate triumph of National Socialism over Christianity. For the submarine-commander pastor there existed "a Word above all earthly power"; whereas Hitler holds, "For myself and

all other true National Socialists there is only one doctrine: Nation and Fatherland." Niemoeller did not realize at first that Germany was too small for two such all-embracing faiths as Christianity and Nazi racial mysticism, but Hitler knew it from the start.

In 1924 Hitler observed, "Religious feeling is still more deeply rooted than all national and political considerations." By 1937 he had inflamed political feelings sufficiently (at the expense of religion) to risk imprisoning Germany's most famous Christian individual, though the time was not ripe (nor is it yet) to interdict the whole church, as the Soviets did straight off.

A truce between Church and State prevailed during the first grim winter of World War II. Hitler needed unity at home while he was lulling France and England by prospects of a blitzless war, the while secretly forging the most colossal war instrument yet conceived by man. Once France fell, however, Hitler's hand became freer at home. He could count on his racial comrades' being too intoxicated by his dazzling military victories to bother about the fate of Christians.

A policy of conscripting pastors and priests for military service is one means the Nazis are employing to decimate Christianity. German clergymen have always been subject to conscription, but never called up in the percentage seen today. One ecclesiastical district reports more than seventy per cent. of its pastors at the front.

Ten pastors are now in concentration camps; three was the highest number previously. Twenty would be an average number of pastors in jail awaiting trial in the pre-war years. Today we learn that 140 pastors are in jail awaiting trial. Some day the dramatic story behind these arrests will adorn the heroic pages of church history.

Yet the spirit of resistance does not die in Niemoeller or in the thousands under Hitler's rule who are inspired by his priestly martyrdom in Sachsenhausen. A lay work has sprung up, impelled by the absence of pastors from their parishes, unparalleled in German church history. Norwegian and Netherlands pastors have openly defied their Nazi overlords on matters of principle. Twice the Netherlands clerrgy have joined together in protesting anti-Semitism. Although under constant pressure, the German pulpit and religious press have refrained from identifying God's will with the military victory of their country's arms.

A direct report from Germany tells of an army officer who came with his two sons, one in uniform, to the study of a well-known clergyman. The officer had witnessed things done in Poland in the name of his Fatherland which brought him to a shocked realization of the depths to which his people had sunk. He begged the pastor to give his sons confirmation instruction, confessing that he now saw that the way Germany was heading would ruin the character of German youth.

Christianity, often renewed by the ordeal of fire in Europe's long and pagan past, remains a stubborn factor for Nazi new-orderists to ponder. The Nazi old guard, led by Hitler, believes that no New European Order will be assured political security so long as Christian faith remains organized on the Continent.

The imprisoned Niemoeller still serves as the personal focus of spiritual resistance to totalitarianism. His blind spots of uncritical and implacable nationalism should not blind Americans to his true significance for our age.

Adolf Hitler has staked everything on the totalitarian conception of life: that science, morality, religion, education, art, possess no principles within themselves which transcend the State. Religion, science, and education receive their limits and criteria from the racial group—that is Hitler's edict. "No," cries Niemoeller. And in that cry, given in the name of religious conscience, all the free enterprise of man benefits.

MINISTERS AND THE LEGISLATURE

ERNEST C. CARPENTER

I should like to offer a few suggestions to ministers and others who are interested in good legislation. I have had some experience both on the inside and on the outside. For many years I was a pastor in Connecticut, and often went to legislative hearings. But a few years ago I was chaplain of the Connecticut senate. East Haven, Connecticut, where I have lived since retirement, has twice elected me as one of its representatives.

In the first place, do not think of a legislature as made up mostly of cheap politicians who think only of selfish interests. The members are just about the average of the people who elect them.

Again, it is only natural that they be influenced by public sentiment, like all the rest of us. And I might go so far as to include district superintendents, bishops, and Methodist Conferences.

Again, do not blame them if they do not always stand up for what is ideally the very best. Often it is a choice between getting a little something that is desirable and getting nothing at all.

Do not put much dependence upon a barrage of form letters directed to senators and representatives, or other public officials. I have seen great piles of them on members' desks. They will read a few of them, but when they discover that they are mostly alike, said letters will find a sure and noiseless path to the wastebasket. But if a person takes the trouble to write a thoughtful letter containing real information, it is pretty sure of a respectful reading.

Attend the public hearings on matters that you are interested in. The interest shown in this way does influence the legislature, though often the hearings take on some of the character of a political gathering, and now and then someone monopolizes the gathering who has a larger flow of language than of ideas. But too much dependence should not be placed upon the hearings. A personal and follow-up effort is likely to be more effective.

It is very easy to see senators or representatives personally, and you will find that most of them are glad to talk with anyone who has any real information to give. The people who have questionable matters that they want passed know full well how to make use of this means of forwarding their projects. It is a sad fact that I have but rarely seen ministers or leading laymen in the halls of the legislature. They might learn much from the customs that are followed by the advocates of evil things.

If this comes to the notice of Connecticut people who are interested in good legislation, I shall be glad to meet them and give them every assistance in my power. I am likely to be in favor of such things as Methodist ministers are usually in favor of, and against such things as they usually are opposed to.

On to Martyrdom!

SEEKING THE SPOTLIGHT OF PERSECUTION FOR CONSCIENCE' SAKE

W. J. DUDGEON

"People are greedy for damnation," declared an old rmer to the writer, as we watched the speeding automo- les whisk past his door. In certain quarters there is a nilar lamentable eagerness for the recognition, if not the ıtus, of martyrdom, as this country prepares for war.

Perhaps this overdone behavior in seeking the spotlight persecution for conscience' sake can in certain instances explained as dissatisfaction with present-day existence, e sense of insecurity, or a feeling of bewilderment in the ce of mighty world happenings, or an unwillingness to cept the disapproval of one's social group for a change mind and attitude. Rarely does the capacity to deceive eself, in the interest of self-esteem, allow its possessor to jectify itself in his rationalizations.

The war-resister and the war-supporter may be equally ctims of mistaken zeal. If a blazing war-patriot can be rogant in his bearing toward the pacifist, so also can e pacifist be toward those who disagree with him.

"Conscientious objectors," writes Bishop Francis J. cConnell, "in the flesh are likely to be disagreeable. Most artyrs are disagreeable. They have sharp angles and ugly rners. Very possibly in the old days of the burning of artyrs many a neighbor of the martyrs, who heartily sapproved of the burnings, was nevertheless relieved hen some of the martyrs were gone. No doubt, also, nong the so-called conscientious objectors in the last war ere were many cowards, dead-beats, idlers, and fools." A ımble, truth-seeking, justice-loving objector had better ıdy the temper of Jesus and make it his own, rather than ek to transplant Him literally from an ancient, simple- e setting into the present complex mechanized age. The ıltivation, also, of the sense of humor would help the ould-be martyr to free himself from the self-deception garding his own importance as a stop-gap, and, giving m a more equable temper, would make his champion- ip of the Cause more gladly accepted by those whom he seeking to persuade.

In neatly packaged formulas based upon uncertain sumptions, the uncritical, hasty bidder for persecution nounces peremptorily his forever-settled convictions, ıd is ready to "take the consequences."

He speaks about "war" and the "war-system," without ecifying that there have been wars and wars. He will ot admit that good has ever come from war. His abso- ıtism pooh-poohs Borden P. Bowne's statement in his Principles of Ethics":

> In the development of humanity, wars have been waged by the civilized nations against the barbarous hordes. Wars have arisen in the way of securing the rights of humanity and the industrial development demanded by civilization. Both of these types of war have been historically necessary and beneficent, and both are morally justifiable. The professional philanthropist in his denunciation of war sometimes overlooks this fact and unites all wars in one class of butchery and murder. War for passion's sake is only animal ferocity. War for ambition's sake is the sum of all crimes. But there are other wars than these, and wars which have been among the beneficent events of human history.

While the ultra-pacifist would agree that most past wars have been futile and disastrous, he will not agree that there have been occasions when it was best that a nation should defend itself in battle. When the Athenians held back the Persian hordes at Marathon, or when Charles Martel defeated the Saracens at Tours, the world was undoubtedly benefited thereby. Gladly accepting the protection of his country's army and navy as against the spread of soul- and culture-destroying barbarism, this pacifist thinks of soldiers as brutes and argues that a man is not justified in killing in self-defense or in defense of his wife and children.

He protests sensationally when war is about to engulf him, yet through the peace years he was satisfied with uttering an occasional pronunciamento in a "safe" environment. An intelligently persistent effort to remove the causes of war in peace time to the point of bitter suffering at the hands of the profit-profiting public would appear to be the laudable prelude to the present drama in which the conscientious objector has rather hurriedly and unwisely set himself in the hero role.

He may be an internationalist in peace time, believing in working together with other nations through leagues and courts, but in war time he becomes an isolationist, willing to let Europe stew in its own juice, seeing no difference between the oppressor and the oppressed, and is callous toward the unspeakably bitter plight of beaten and bruised millions.

Again, our zealous war-hater tosses off "conclusively" the phrase "History repeats itself," asserting that the present world conflict is identical with the last fight between two imperialistic systems. This "explanation" is also too easy, for it is not a fact that history repeats itself in exact forms endlessly. For records show that the dictatorship of Mussolini is not that of Cæsar, nor is Hitler's rule that of Kaiser Wilhelm, nor is Britain of 1940 the Britain of 1914-'18. Nor can the cause of this war be curtly dismissed as "power politics." The purblind pacifist is too sure of the "cause" of any event or war. His cause-and-effect theory is too inflexible to admit new facts. Worst of all, he unwittingly lends his pacifistic influence to the forces that are scheming for some form of totalitarian control over the lives and destinies of Americans. He does not see the growing shadow that blots out the worth of free personality and human dignity. His attitude does not admit that we outgrow definitions. His mental straitjacket knows no relativity in morals—and that "what is the right direction to take morally is determined in part by date as well as by place," as Dr. Ralph W. Sockman puts it. Peace, peace, he must have, even if it be the peace of injustice, intellectual decay, vassalage, a fascist peace of death.

The seekers of a warless world, were they sensible, far-sighted, practical defenders and promoters of those values that must be built into a sane and happy world of men, would spurn the pure satisfaction of conscience, while at the same time holding themselves in the most productive circulation in the ways and problems of their struggling fellows. If martyrdom must come, let it then come "in due season."

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L. O. HARTMAN, Editor and Manager

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Essential to Any Faith

One of the more sober yet important of the newer religious books carries the simple title "Forgiveness."* Its author is Dr. Paul Lehmann, a member of the Evangelical and Reformed Church, now occupying the chair of religion in Elmhurst College. Although this work bears some marks of being a dissertation for the doctorate rewritten for publication, it is a significant discussion for our day. Indeed, as Reinhold Niebuhr declares in his "Foreword," forgiveness is "the central issue of Christian theology," but a doctrine as obscure now as it was in Catholicism in the years immediately prior to the Reformation.

It is with this conviction in mind that Professor Lehmann writes. Something unique in the beginnings of the Protestant movement, namely, the possibility of man's achievement of goodness through the unmerited mercy of God, he feels has been lost. This defect became apparent in the era of the so-called Enlightenment, during which man, in his own mind, took the place of God as the senior partner in the enterprise of life, and so began to forgive himself. To this error, both Schleiermacher and Albrecht Ritschl made unwitting but important contributions.

Today, "the impasse which governs contemporary Protestant preaching, thinking, and living" is clear evidence of this mistake on the part of liberalism. The prophet of the hour, according to Dr. Lehmann, is Karl Barth, who, though saying little about forgiveness directly, sets up in his dialectic the necessary foundations whereby man through Christ may know the reconciling touch of God. Yet even here allowance must be made for the corrective influence of Ritschl, who emphasized man's social relationships as the necessary world wherein forgiveness must be effective. The present crisis in Germany has made it clear even to Barth that theology cannot live altogether apart from anthropology.

"Forgiveness" is not a popular book. But it well might be a part of that background reading for ministers and laymen which prepares the mind for the Lenten season.

*FORGIVENESS. By Paul Lehmann. With a Foreword by Reinhold Niebuhr. Harper & Brothers: New York. Price, $2.

"Which Is More Ethical?"

A student in a recent session of Dr. Edgar S. Brightman's class in "Theoretical Ethics" in Boston University School of Theology raised this question:

> Which is more ethical—to seek a defeat of Hitler by military means in the conviction that only thus can Christian values be preserved, or to take the pacifist position in the conviction that Christ repudiates the method of war?

Professor Brightman, who calls himself "a realistic pacifist," answered:

> If one man who has faced the whole problem in the light of his Christian conviction arrives at the military view, and another who has faced it in the same spirit arrives at the pacifist view, each is equally ethical and equally Christian. Only God knows which is wiser; but infallible wisdom is not necessary to being either ethical or Christian.

Wise words, these! Every professing Christian should heed them in these days of intense difference of opinion.

What Next?

That some new surprise move by Adolf Hitler is imminent is the view of newspaper men in Switzerland, from which country came a report on Sunday that Der Fuehrer and Il Duce were in secret conference "somewhere in Germany." Speculation regarding the next development includes the possibility of a Balkan drive to relieve the Italians in Greece, a speeding-up of assistance to Italy in the Mediterranean and in Libya, a movement against Gibraltar, and an attempted invasion of England for which the Balkan and Mediterranean threats are being used as "blinds." It is significant that Mussolini is now at the beck and call of Hitler. During the meeting of the two dictators, Marshal Pétain of France and Pierre Laval, ousted foreign minister, also had a meeting near the border of occupied France. It is reported that, as a result of this meeting, the differences betwen the two have now been "dissipated" and the way cleared for the resumption of the stalled negotiations between Germany and France. With the United States about to throw all its available resources back of Britain, Hitler must move soon to save Italy and to take advantage of his peak preparation before the tide turns against him. Whatever his plan may be, we may be assured that it will be prosecuted with desperation and unparalleled ruthlessness.

FREE GRACE FREES

Very little is heard any more in Methodist circles bout "free grace," a term that was familiar enough to ur forefathers. In these days when man has taken his lestiny largely into his own hands and has relegated God to a place of semiobscurity and small importance, e seems to have but little need of grace, whatever the vord may mean. What is "grace"? It has sometimes een defined in terse and popular fashion as "undeerved kindness." It is that, of course, but it is much nore. There is not only kindness in grace, there is ower, "wonder-working power." Grace cannot be ought or bargained for. It is free. On the cross, Christ ave dramatic expression to that eternal love which in ction becomes grace. The story of the Prodigal Son ictures grace at work.

How does grace work? Here is a leading question f vital importance, for in the discussion of this whole ubject it is very easy to move out into the realms of a azy mysticism and think of free grace in terms of nagic. There is, of course, a mystery in the operations f God's love in the human heart, just as there is a nystery in life and mind, in electricity and radio, in he working of love between human beings; but there s also in the process by which God saves men from hemselves and redeems them from destruction much hat is understandable, much that visibly reflects the vorking of law. Drummond in his day startled the vorld of religion and science with his arresting book Natural Law in the Spiritual World." Not everyhing in that volume could pass the test of either ound religion or sound science, but the book served o draw attention to the fact that, after all, the spiritual vorld is not a haphazard world of dreams, trances, isions, unusual experiences, and strange happenings, ut an orderly world operating according to pround laws expressive of the will of the all-wise and ll-loving God.

Grace is orderly. It works according to law—the ighest law of our being and the being of God Himelf. Grace is free because God is under obligation to s, the obligation that a father owes to his own chilren. That obligation, moreover, has been openly cknowledged in the life and death of the Christ, who ternally must mean to us nothing more and nothing ess than persistent, never-surrendering love.

Grace is ours for the taking. Indeed, God waits xpectantly, hoping against hope that we will accept His grace. "For the taking." How do we "take" race? In active surrender to the will of God, in a ixed determination to do the right according to our ights by the exercise of all the powers we possess, eenforced by the power of the Spirit Himself. Obelience in word and deed, not just indulgence in a pasve mystical experience, is the practical path of acceptance of God's grace. "Obedience" is not only the "organ of spiritual knowledge," it is also the means by which we appropriate power for victorious living.

Free grace frees. Christian losing his burden at the foot of the cross in "Pilgrim's Progress," the "convert" filled with joy and peace, the prophet spellbound with his vision, the poet filled with inspiration, all furnish glimpses of what happens to the man who lets love have its way with him. What is our trouble? Why are we in chains? What hinders us? Is it true that

> . . . nothing can bring back the hour
> Of splendor in the grass, of glory in the flower?

Have we completely lost our childish "glad belief in everything"?

Man's difficulty lies in the fact that he cuts himself off from God and his fellow men. He thinks that he is self-sufficient. He loves himself too much; others too little. He is unsocial. Worst of all, he is only partly conscious of his self-destroying egotism, his inherent selfishness. The thing is subtle. Always, always it is "I"—sometimes even when he himself is loudly espousing some generous cause, doing something for others, seeking preferment that he "may be of greater service." "Well," he cries impatiently in rebuttal, "is there no such thing as a legitimate self-interest?" Motives are mixed. We do some good and are glad, but at the same time we see to it that our own interests are served and furthered. What if we were faced with a necessary choice between "doing some good" and "our own interests"?

Why can we not let ourselves go? Why can we not lose ourselves in one clear act of complete self-forgetfulness? Mary let herself go when she broke the box of alabaster ointment, and instantly Jesus declared: "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Free grace, undeserved kindness, the love of God in Christ, had opened up the fountains in the depths of her heart for one great, free, glorious act. She let herself go. Her soul was freed by free grace.

The first step is active acceptance of free grace. Then comes the real miracle. For the love of God, as it begins to dominate our personality, changes everything. More and more, we desire to please our Heavenly Father by becoming more friendly with His children. As we enter into larger fellowship with God and men, our own love is no longer hemmed in but finds free expression and we become our true selves, our normal selves. We become in the true sense "persons," the persons God when He created us intended us to be.

But let there be no misapprehension concerning the true meaning of the new freedom. Free grace frees

us, not for a passive enjoyment of religion, but for new growth in grace, new insights, new purposes. We are freed to work, to fight evils, to endure, to help, to build, to give our very lives as a ransom for many. It is the purpose of God through His grace to help every man to take his rightful place in the society of human beings, and to forget the smallness of self in the glorious greatness of the whole.

Hegel and Nietzsche

There is a legend that puts into Hegel's mouth this sentence: "One man has understood me, and he has not." Whatever truth there may be in the saying, there is one man in America who has a deep and comprehensive, if not a perfect understanding of Hegel. That man is Professor Edgar S. Brightman of Boston University, who on page 74 of this number of the HERALD takes issue with an editorial, "Getting to the Bottom of It," which appeared in the HERALD of January 8.

Doubtless there would be value in discussing the "Hegelian reason" and the "Nietzschean 'soul of Christ,'" but the object of the editorial in question was to discover, if possible, the backlying philosophy which today dominates the Nazi movement, whether or not Hitler is a *good* Hegelian or a *good* Nietzschean. Were the Fuehrer and his associates influenced by these philosophers, and how were they influenced?

"Germany's Third Empire," by Moeller Van den Bruck, was first published in 1923, and has since run through a number of editions. "By 1931," declares Mary Agnes Hamilton, "it could be said that the work of Moeller Van den Bruck was inseparable from the National movement: almost its Bible." It must be assumed that Adolf Hitler and other Nazi leaders were saturated with the views set forth in this book.

"Germany's Third Empire" is permeated with Hegelian and Nietzschean ideas and interpretations of these ideas. In some instances the two philosophers are directly quoted. For example: "Marx was entirely logical when he took over Hegel's dialectic, turned it 'upside down,' as he expressed it, and discovered the 'rational kernel' in the 'mystic shell,' proceeding then to fill the shell with materialist and revolutionary content." Again says Moeller Van den Bruck: "He [Nietzsche] spoke of 'the terrible consequences of equality' and said, 'Our whole sociology recognizes no instinct but that of the herd: that is to say, the sum total of ciphers where every cipher has an equal right, nay, a duty, to be a cipher.' Nietzsche knew that democracy is only the superficial phenomenon of a dying society." Hitler and his Nazis certainly read their "Bible" and must have been deeply influenced by it.

On the practical side there are some similarities in the lives of Nietzsche and Hitler that suggest hero-worship on the part of the Fuehrer. Nietzsche was captivated in his early years by the Wagnerian opera with its dramatic unity of dream and reality. Hitler revels in Wagnerian opera. Nietzsche declared that there was a deliberate Jewish plot against the world fomented at the beginning of the Christian era. Hitler is obsessed with a hatred of Jews, and a belief that they are the enemies of society. Nietzsche held that "power alone is good." The title of Hitler's book could more appropriately have been "Might Make Right" than "Mein Kampf."

Hitler's views are probably a resultant of a mixture of elements,—mother complex, bitterness of revolt, inadequate intellectual training, excessive egoism, resentment over the World War peace settlement, native shrewdness and stubbornness of will—but certainly the Nietzschean philosophy is a strong ingredient in his thinking, and has profoundly influenced him in his contempt for democracy, his ideas of Germany supremacy, his employment of force, his repudiation of the values of goodness, truth and beauty as life-arresting, and his bitter opposition to Christianity.

Off to England

Within three days of starting by Clipper for England on Wednesday, Wendell Willkie, Republican candidate last fall for the Presidency of the United States, called on Franklin D. Roosevelt at the White House on Sunday. The visit lasted for some thirty minutes, and while no formal report of the conversation of the political rivals has been released to the press, it is understood that the two talked over the European situation and that the President gave Mr. Willkie a note for Winston Churchill in an envelope addressed "To a Certain Naval Person. Kindness of W. Willkie." Mr. Willkie told reporters that he outlined to the President his plans for the coming two weeks' tour of England, advising the Chief Executive that he wanted to talk with all the officials who could see him, and that he particularly wished to confer with Ernest Bevin, Minister of Labor, and Anthony Eden, Foreign Minister. Mr. Willkie also had a two-hour conference on Sunday with Secretary of State Cordell Hull. The former Presidential candidate expressed himself afterward as delighted with the interview.

Before leaving New York for Washington, Mr. Willkie told reporters that he favored the Administration's lend-lease bill for aid to Great Britain with three "serious modifications": (1) return to the people after a designated date of the power which the bill would confer on the President; (2) Congressional retention "of the purse strings"; (3) a Congressional study of the bill, section by section, "to see whether any powers conferred on the President are unnecessary."

It is significant that, when asked whether he would accept a position in the Roosevelt Administration, Mr. Willkie replied indirectly by saying that upon his return from England he expected to "return to private life," probably in the practise of law.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

★

WILLIAM G. CHANTER

So is the kingdom of God, as if a man should cast seed upon the earth; . . . (Mark 4:26.)

The kingdom of God seems a long way off just now. All the more reason why we should ponder the parables of Jesus which deal with that great hope. He lived, as we live, in a dark age when it was easy to doubt God, to lose one's head in a hot impatience because He seemed to delay His coming, to lose all heart because He seemed powerless to meet the hosts of evil. How did He maintain His serenity of faith, His certainty of hope?

Well, He tells us in this parable, first of all, that God is at work in spite of all appearances. If we doubt it, it is because His ways are not ours and are to us strange and mysterious. Here, His establishment of His kingdom is compared to the way in which bread is provided for mankind. Of course we are used to this process and therefore do not fall into a fury of impatience at the slowness of the germination of the seed and of the growth by which the germ becomes a plant and the plant comes to flower and fruit. But we should never do it that way if we had to go about the task of supplying food for the world. We should make bread directly with a brisk word of command, turning the stones into loaves, and thus short-circuiting this weary and long-drawn-out affair. And think what we should say about a sower if we saw him setting about his work and were without any previous experience of its results! He actually throws perfectly good grain into the dirt as a means of getting food—who but a madman would ever embark on so fantastic an undertaking!

The truth is that this world moves by a power that impresses as much by the strange mystery of the way it works as by the grandeur of the results that it achieves. Wherever we turn, we are reminded that God's ways are not our ways. Again and again, silent and imperceptible lines of growth terminate in results that rebuke our impatience and shame our doubts.

This leads to the second thing which this parable suggests. God's ways are not our ways, they are much higher than ours. They are the ways of calm sanity and ordered peace which contrast with the feverish discords that characterize human activity. We have been given a large measure of freedom in dealing with the world, and what have we made of it? Isn't it sadly absurd that God's creatures should first get themselves into a turmoil of tragic agony and then complain because He does not extricate them by means akin to those by which they got themselves into it? We want fire to rain down from heaven on evil men who were furnished by our own folly with the means of doing evil. We want the empires of tyrants overwhelmed by volcanoes or swallowed up by earthquakes. We want all the normal processes of life which we have perverted replaced by a series of violent convulsions, and all the operations of the moral law which we have neglected now suddenly short-circuited. That is how we act when we want something very much, when we face a crisis—we take short cuts, we suspend all laws. For us, the end justifies the means. Our cannon roar, our bombs crash, all our most intricate machines are marshaled for destruction. Yes—and then when we have made a solitude we call it peace. No, let us not complain when our ways produce chaos, but rather be thankful that God continues to bring in His kingdom in His own ways, which pass our feeble understanding as does the recurring marvel of seedtime and harvest.

And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. (Mark 4:27.)

The third idea that is suggested by this parable is that the kingdom for which we look is the kingdom of God, and that not in the sense of a realm which belongs to Him by right but from which He is now excluded, so that He is a king in exile waiting till His subjects have reconquered His kingdom and can call Him back to His now vacant throne. There are many religious people and not a few religious bodies whose words and actions give the impression that they think of God as passively waiting for them to do His work. There is little evidence that they regard Him as the great Leader whose wisdom plans the kingdom and whose power is the ultimate ground for hope that it will actually come. But that was the way in which Jesus thought of God—the kingdom of God was the kingdom which God had determined to set up and for which He was ever at work in His own way according to His own plan. In this plan we have a place that involves for us a great and unescapable responsibility. It is ours because we are the children of God and hence His fellow workers. But it is still primarily God's work, and His will be the final victory as His was the initial act of the long campaign.

Now, this is a faith that explains the serenity of Jesus in His own dark hours. If the coming of the kingdom at any stage of history is looked upon as dependent solely or primarily on human skill and wisdom, there is no avoiding impatience and fear. Now, as in the days of Jesus, human powers do not seem very impressive. Brutal cunning is more dominant than high wisdom, selfish greed commands the services of what skill and knowledge we have much more readily than honest good will can dispose of them. It is not easy to feel any confidence in progress if progress depends on humanity alone. But Jesus wants us to know that God with all His great if mysterious powers is ever at work.

The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. (Mark 4:28.)

Let us, then, take heart. The harvest will come. We should not think much of the farmer who, in a fury of impatience at its slow growth, dug up the seed that he had sown. The good farmer knows better, realizes that he must depend on forces that he knows but does not understand. But he can depend on them, and when he has done his part he waits. He waits in a patience that is born of faith.

So, said Jesus, so is the kingdom of God.

An Inspiring Example from China

MARSHAL AND MADAME CHIANG KAI-SHEK KEEP THE MORNING WATCH

WILLIAM R. JOHNSON

In midsummer, 1933, a Methodist missionary sat at tea with Madame Chiang Kai-shek in her summer home at Kuling discussing personal religious experience.

Said Madame Chiang: "The other day I heard my husband say that he had been trying to read Jeremiah and that he could make nothing of it. Suddenly it came to me that I have a great responsibility, which I had been neglecting. When he used to call on me at my home in Shanghai, both before and after we were married, my mother used to read the Bible with him."

I suppose that none of the young men who read these lines expects his prospective mother-in-law to entertain him with serious Bible study when he goes courting the young lady whom he hopes to make his wife. But so it was in this case. Mother Soong had stipulated, as a condition of her consent to the marriage, that the Marshal ("Marshal" is a better translation of the General's title than "Generalissimo") should become a Christian; and she proposed to do her part to insure a genuine result.

"While we lived at Nanking," continued Madame Chiang, "we invited a few people in on Sunday afternoons for a vesper service so that my husband could have the privileges of Christian services, for it was not practicable under the prevailing conditions that he attend the usual public services. But this has not been possible for months, for we have been moving around too rapidly. Mother left us several months ago. So, as my husband made his remark about reading Jeremiah, I realized that for many months he had been dependent solely on his own efforts in Bible study and for Christian growth. I grew up in a Christian home where Mother's prayers were depended upon for guidance in personal and family problems. But my husband grew up in a non-Christian home with no such experience.

"With conviction it suddenly dawned upon me," she went on, "that it is my duty to take Mother's place in helping him in his Christian life. So I sent the airplane off to Shanghai at once and it brought back for me this shelf of books," pointing to a shelf of some dozen or more volumes, Bible commentaries and dictionaries and books on the spiritual life. "Now I spend two hours in the afternoon," she said, "preparing for our devotions, which we have together each morning from five to six o'clock."

During the last week of October of the same year a group of ten or twelve Christians, including national and local representatives of the Young Men's Christian Association and of most of the churches of the Province of Kiangsi, were invited on three consecutive days to have dinner with the Marshal and Madame Chiang to consider a plan of rural reconstruction which these leaders of China were interested in having the Christian organizations undertake.

The group arrived the first day at the home of the Chiangs in Nanchang promptly at the appointed hour, and were met by a servant who conducted them to the parlor. Five minutes later Madame Chiang came in, full of apologies.

"I am ashamed of myself," she exclaimed, "for not being here to greet you when you arrived. We invited you for twelve o'clock, and I should have met you at the door. But we came last evening by plane from Nanking, and I was very tired.

"This morning at five," she went on, "I was so tired that I felt that I could not get up for our morning watch. Since we began to keep the morning watch last summer we have not missed a single morning when we have been together. You know how easy it is, if one omits it once to omit it again and soon to drop it altogether. So I made myself get up; and we had our devotions as usual. Then when they were over, I was still so tired that I went back to bed. When I awoke only a short time ago, it was too late for me to meet you at the door. You must pardon me."

I have always been glad that we were on time and that Madame Chiang was late. That testimony would have been worth a much longer delay even for a good dinner, yes, even one with a great commander-in-chief and his brilliant wife.

In February, 1938, I waited ten days at Hankow to get passage by plane to Hongkong. The Central Government of China was then located at Wuchang, across the Yangtze from Hankow. During my stay, I learned from Christian workers there that a number of them were regularly crossing the river to lead Bible classes with groups of officials, including members of the Cabinet and other high civil and military officials. Some of these were Buddhists, some Confucianists, some atheists, some Christians. But so much were those around Marshal and Madame Chiang impressed with their religious faith and character that they were glad to study the Bible to discover the source of their strength.

A Christian who was at that time working in close contact with the Chiangs told me that at that time they still continued faithfully their morning watch; also that they had read together the Bible from cover to cover so many times that they were then using another method. They were committing to memory numerous portions of the Bible, such passages as First Corinthians, the ninety-first Psalm, and the Sermon on the Mount.

Friends from West China tell us that the Chiangs continue their morning watch to this day. If the rulers of any other great state, the world around, have any such record of time spent in daily devotions, I have yet to hear of it. The faithfulness of these two great leaders puts to shame the practise of most Christians in this regard.

A MAIL-CARRIER TESTIFIES

G. F. HUBBARTT

A few months ago a teacher in the International Business College in Fort Wayne, Indiana, was the speaker at a church supper in my parish. In the course of his remarks he gave a telling illustration which every pastor should use in furthering his canvass for the church paper. This was the story:

A city mail-carrier said: "I have carried the mail for thirty years on my route, which has given me a chance to study the effects of the magazines that have gone into the homes. Where periodicals of a high type have been read

e children have gone out from those homes to be spected and useful citizens. When the home has sub-ribed to cheap reading matter, it has been reflected in the uth, whose lives, when they reached adulthood, have lded little or no value to the community life."

FEAR, FORCE, AND FAITH

ERNEST A. MILLER

The other day I heard a missionary from Japan say that pan was fighting because she was afraid. That idea is mething new. Ordinarily we think that folks fight cause they feel brave and strong. We think the enemy is ternal, distant; in reality the enemy is within—national, rsonal. The country that starts a war is simply afraid—raid economically and politically. The aggressor acts on e supposition that a successful war will resolve all fears d establish security. Here lies the great delusion.

War multiplies enemies, increases fear, and shatters curity. Even a victorious war (so called) does that, and es it with a vengeance. Suppressed enemies are the otlest and the most-to-be-feared; territory gained by force precarious territory; any nation trying to hold subju-ted peoples down leads a fear-full existence.

It has been said by some nations, or by their leaders, at they declare war because they cannot trust their ighbors or their competitors. Plainly and avowedly the otive is fear. How shall folks and nations be made trust-orthy? By force? Never. Force, even externally success-l force, only serves to make possible enemies covertly ore treacherous and dangerous. And the reflex influence more fear, more cowardly fear.

If nations, leaders, individuals, sincerely desire peace, ey must turn their spiritual weapons inward. They must nquer their own fears. This can be done only by faith—ith first in an all-loving and an all-governing Father. od has made the laws of the universe. These laws are for e good, for the peace, of all mankind. These laws cannot broken with impunity. One of the constitutional laws good will to all mankind. We must believe that. Nations d leaders must act accordingly if they are to be rid of ar, and consequently rid of force.

And we must have faith in other peoples. If we have ith in them, they will become faith-full. They will entually respond in kind. No nation can fight a people to trustworthiness, into good will. That is accomplished love. Let any nation do unto others as it would be done , and it need have no more fear. At any rate, when this esent ugly war has burned itself out, and nations are ostrate in their ruins, the Golden Rule way will be the ly way of rehabilitation and permanent peace. If the orld is wise enough to effect the universal adoption of at rule, then fear will die out of the hearts of nations and eir peoples, force will be left to the beasts of the jungle, d faith in God and man will become the motive of ternational relationships.

THE PLIGHT OF GERMAN MISSIONS

A. L. WARNSHUIS

The latest statistical survey shows, in the churches con-cted with German missions, 611,911 communicants, ,813 preachers and teachers, and 1563 missionaries.

In 1937 (the last year for which figures are available), e German missionary societies reported an income of M. 5,620,726 (equivalent, at 40 cents a mark, to $2,248,290). The effect of the war upon all this missionary work is twofold:

First, missionaries of German nationality have been interned. German missionaries in Dutch territories were all interned after the invasion of Holland, and their missions are being supervised by Dutch missionaries. In British territories, except in South and Southwest Africa, most of the men missionaries were interned upon the outbreak of war. However, the British Government adopted a liberal policy in relation to all missionary work in its territories, expressing the desire that such work should be maintained in as nearly normal a way as possiblie.

In conformity with this policy, enemy alien missionaries have been subjected only to such special restrictions as are thought necessary in individual cases. In India, those who were interned were released, but later some were reinterned and others were sent home because of shortage of funds. In Africa, some of the missionaries were not able to accept the privileges offered to them. When missionaries are released by the Government, the question of nationality is eliminated from the problem of their support. Their work has been certified to by the British Government as non-political in character and may be regarded with confidence as serving the cause of Christ. Fears of fifth-column activity led to further internments in the summer of 1940.

Second, all financial support from Germany has been stopped. Such aid for a number of years has been greatly restricted, simply because the German missionary societies could not obtain from the Government sufficient foreign exchange. In this governmental restriction there was no discrimination against missions, as all foreign exchange of money was strictly controlled. With the outbreak of war, no exchange for missionary funds was obtainable. This affects all German missions—in Japan, China, Netherlands Indies, and British territories.

Assistance given to these missionaries in no way gives aid to the German Government. Funds will be sent direct to the missionaries and will have no connection with German governmental restrictions. In Japan and China, the missionaries are free to carry on their work, but they are wtihout money for their own food. From China the German missionaries have written that they are prepared to manage for themselves on $20 a month a person.

These German missionaries are but a part of the 4000 European missionaries who have been bereft of support from the churches on the European Continent. There are others from France, Holland, Belgium, and Scandinavia. Their help is essentially important to the younger churches. We must not let these churches become derelicts. To maintain them and strengthen them, we plead for sacrificial aid —through such agencies as the Methodist Committee for Overseas Relief.

UNDEVELOPED WINGS

E. LEIGH MUDGE

I saw one day a butterfly's cocoon
That trembled with the struggling life within.
Should I deny this urgent life the boon
Of aiding hands, its liberty to win?
My scissors cut the silken bands that kept
The winged creature from the azure sky,
And then I knew—and knowing might have wept—
Those undeveloped wings would never fly.

THE CHURCH AT WORK

The Human Side of Kingdom Building

★

RAYMOND H. HUSE

After the Mission

We have just had the National Christian Mission in our city and

> "A flood of emotion deep and strong
> Troubled the land as it swept along
> And left a result of holier lives,
> Tenderer husbands, worthier wives,
> The peace of God for the world's annoy,
> Beauty for ashes, oil of joy."

Never have I seen a sweeter and more wholesome "protracted meeting."

Absolutely free from the taint of commercialism (the missioners received no financial compensation), brave, fearless, and tolerant, they faced frankly the challenge of the hour and the challenge of eternity. Syracuse can never be the same again.

Of course the outstanding missioner was E. Stanley Jones, that modest, radiant little man whose books have been read the world around and whose magnetic spoken words remind one of the traditions of George Whitefield and St. Francis.

I have been interested in his technique. Practically every thought he presents and every graphic illustration he uses are found in one of his illuminating books. Of course he knows this, but he does not hesitate to "tell it again"; and I am frank to say that, although I have read his books, I found myself not less interested but more so as I heard him say what I had previously read. It was like the pleasure that comes when in a pile of photographs you find pictures of scenes you have seen, or the joy when in a musical rendition you recognize familiar strains of melody.

Evidently his program is to get his message by meditation, study, prayer, and receptivity, to write it in a book, then give it to the world wherever he goes. Lest some of my readers might misunderstand me, I wish to emphasize the fact that this is not in the slightest degree a criticism.

However, I mention it to call attention to the fact that the work of the ordinary pastor is different and more difficult. The average minister, for instance, has some very striking illustrations. They are his own and add greatly to his message, but he can use them only once, since he is speaking to the same congregation fifty times a year and more.

I knew a preacher now in heaven who had a thrilling story of a man who auctioned off his mother's Bible. The preacher told it with dramatic skill; but, as he was an extemporaneous speaker, that story got to appearing rather frequently in his sermons, and one day a good-natured layman said to him, "See here, pastor, if you put that Bible up to auction again, I am going to bid on it."

If Stanley Jones had that story he could tell it in fifty cities and make a profound impression. So, brother pastor, do not be discouraged if in one sermon you do not accor plish as much as some evangelist or bishop. He has fif sermons rolled up in one. You have one sermon spre out in fifty. Into these fifty must go things new and old mostly new.

Moreover, you have one asset no missioner possesses. Y have the atmosphere of mutual understanding and fam fellowship that comes from living day by day with t people to whom you speak as pastor, neighbor, a friend.

The evangelist goes off on the train; the bishop co veniently disappears. Francis Asbury's horse used to waiting at the church door when the Conferen adjourned. But the pastor stays on, and when he stan before his congregation to speak, they are listening to o who has baptized their babies, united in the bonds of ho matrimony their sons and daughters, and spoken wor of comfort to themselves and their loved ones in times sorrow.

And they have seen also his own consistent Christi life, the glorious way he has faced difficulties in the spi of Jesus, difficulties ranging all the way from a hea breaking sorrow to an irritating fuss in the Ladies' Aid the music committee. The pastor has the opportun supreme to live before the community the gospel preaches.

Let us turn again to the New Testament and read t list of different officers in the church. "He gave son apostles (are they bishops?); some, prophets; and son evangelists (Stanley Jones is both); and some, past and teachers (you and I)." Thank God for them all, a both he that soweth and he that reapeth shall rejo together.

As I have said, Stanley Jones, as always, preached g riously. The sermon on Sunday evening struck the de places of my soul. I was going out with the hush of it my spirit and the music of it in my heart when a broth minister said to me, "I wish he had not used those me cal illustrations." I had just been quietly thanking God those very illustrations.

His closing sermon on Friday evening was one of t greatest appeals I have ever heard. I mentioned it to c of our pastors over the telephone. He replied, "I am int ested to hear you say that. Two other people have cal me up this morning and told me how disappointed th were." Let us not grieve overmuch if sometimes the me bers of the official board do not overestimate our e quence!

I invited a high-school student to hear Muriel Les on Wednesday evening. She spoke on "Practising Presence of God." I received a great spiritual blessing I listened. This modern youngster thought she was d Moreover, he did not like the way she dressed. Aga brothers in the ministry, take courage. Misery likes co pany, and "Woe unto you, when all men shall speak w of you!"

What's in the Movies

★

LILLIAN WHITE

"Maisie Was a Lady"

The last time we saw the good-hearted Maisie with her ounded cheeks and flousy hair, she was helping out a family f sharecroppers. (Echoes of "Grapes of Wrath.") Now she eappears as a headless woman at a carnival. But this is only jumping-off place for the Rawlston mansion where she looks imply bewitching in her ruffly maid's uniform. Maisie (Ann ›othern) is right in her element here, for there are grievous vrongs to be righted—the son is continually drunk, and the laughter is about to marry a cad who loves only the money nvolved. All the troubles stem back to the neglect of their ather, Cap Rawlston. The mother is dead.

When Maisie gets hold of Cap, does she give him a piece of ıer mind! She says of his daughter Abby, "She's been starvin' ınd freezin' in this Grand Central Station (the mansion) for vears!" This lecture strikes a responsive chord in me more than ıny of her previous outbursts have, because it has often been ›orne in upon my mind how many people are on the wrong ›ath for want of a little love from someone. "Maisie Was a ..ady" is enjoyable.

"Four Mothers"

"Four Mothers" is a sequel to "Four Wives" and pictures this ever increasingly large family, held together through trials and setbacks by their mutual love and devotion. It is fairly enjoyable, especially the trained baby, who is precious. However, the would-be natural family gatherings and contacts seem artificial and planned. When the picture ends, you feel that no real family was ever like that. In a real family there are dull days as well as exciting ones, stupid, blue moods as well as gay, cheery ones, and things don't always turn out all right. This film, like so many others, just doesn't ring true. Besides, Priscilla Lane, who plays such a prominent part in these pictures, is too much the efficient, cheery, businesslike, secretarial type, emotionally undeveloped. (Forgive me, secretaries, I know you aren't all like that.)

"Kitty Foyle"

I am told that the picture of Kitty is far different from the book. I have never read the novel. What part of the film I saw (I had to miss the end) is a fairly nice love story, though not nearly as beautiful as "Love Affair" was, for example. However, Ginger Rogers creates an arch, snappy character. One will often see something in a picture which makes an appeal because of one's own particular experiences. The sequence in "Kitty Foyle" where the roommates have to stay in the bathroom while Kitty has a date struck me especially, because I have seen so many amazing housing arrangements among the New York City white-collar class. These arrangements have their amusing aspects, but are not a very favorable comment on American housing.

"Mr. and Mrs. Smith"

Carole Lombard and Robert Montgomery are Mr. and Mrs. Smith, and Alfred Hitchcock is their director. This is a new departure for him whom we associate with mysteries, "Foreign Correspondent" and "Rebecca," for example. It doesn't seem to me as clever as these, though it is entertaining and has some original touches. There are many clever, amusing things in it, but on the whole I did not find it a refreshing recreation. The married love affair seems to me to be pitched on a low key. The bedroom tantalization pattern is used as it was in "My Favorite Wife" and a number of other recent films.

Three propagandas are discernible to the naked eye in "Mr. and Mrs. Smith": there is a tie from marriage which must never be broken by divorce; a man isn't a real he-man unless he gets mad and fights; it's a good thing to drink alcoholic beverages. This last is very common in films; for instance, it is in "Four Daughters" and "Kitty Foyle."

"Convoy"

"Convoy" is a British-made film about naval engagements of the present war. It makes an interesting specimen for propaganda analysis. Here are two groups of people both engaging in the same activity, a naval battle, but one group must be made to look humane, sentimental, courageous, noble, while the other side must look ruthless, hard, cowardly, and despicable. It is interesting to note the different methods used to achieve this effect. "Convoy," I think, is a little too obvious for all save the blindest Anglophiles.

Everyday Living

BORED TO DEATH

★

JOSEPH FORT NEWTON

I wish I loved the Human Race;
I wish I loved its silly face;
I wish I liked the way it walks;
I wish I liked the way it talks;
And when I'm introduced to one,
I wish I thought, "What jolly fun!"

My readers recall the lines, entitled "Wishes of an Elderly Man at a Garden Party." If anybody overheard his wishes, no doubt they said, "What an awful bore that old codger is, anyway!"

Yet most of us share his mood at times. As even Chesterton did when he said, "I am just a little bored; will someone take me to a pub?" But going to a pub to guzzle is also a boring thing.

In spite of the high speed of events, and the whirling confusion, boredom has settled down upon us. Man, doing and saying the same old things in the same old way, gets on our nerves.

When Hitler yells at us, we know what he is going to say, and it makes us yawn. The Duce shows his sour face and struts upon the stage, but it is the same old show; we have seen it before.

Bernard Shaw strikes the same absurd attitude; Wells begins to prophesy as soon as he opens his mouth. We have read his story over and over, under different titles.

The experts go on experting, despite their blunders. The columnists rant, each in his own tune—we know beforehand what position they will take.

No wonder life seems "weary, stale, flat, and unprofitable." When we have heard a thing forty times, it is tedious. Even sermons get dull—we know what the preacher will say when we hear the text.

Really we ought to do something about it—go out and stand on our heads, or jump into the river; anything to vary the program. Or else we have jaundice, and nobody can be cheerful and gay.

After all, maybe the fault, if we are bored, is in ourselves—lacking eyes to see what is passing before our eyes.

PERSONS

★

Bishop and Mrs. G. Bromley Oxnam have accepted an invitation to dinner at the White House on January 28.

Dr. Fred Winslow Adams of Cambridge, chairman of the Committee on Orders of Worship of the General Conference Commission on Rituals and Orders of Worship, was in New York on Tuesday of last week for the first meeting of that committee.

Mrs. V. A. (Grace Nies) Fletcher of Townsend fell on the ice Monday, January 13, and suffered a broken leg. She is in Crocker Hospital, Pepperell.

The death of Fannie F. Tompson, widow of Rev. Joseph H. Tompson of the New England Conference, occurred January 8, at the Sturdy Memorial Hospital in Attleboro. Mrs. Tompson was eighty years old her last birthday, October 10. She had been well and active until she fell, December 15, and broke her hip. Since then she had been seriously ill and her strength had gradually failed. She is survived by two sons, Harold F. and Charles W., both of Seekonk; four grandchildren; and one great-granddaughter, who was born on Mrs. Tompson's eightieth birthday. Funeral services were held in the Newman Congregational Church, Rumford, R. I., which two of Mrs. Tompson's ancestors helped to found. Interment was in Lakeside Cemetery, Rumford.

Bishop G. Bromley Oxnam announces the appointment of Rev. William T. Wallace from North Church, Manchester, Conn., to Trinity Church, Norwich, Conn., succeeding Rev. S. T. Lippincott, who becomes pastor of Haven Church, East Providence, R. I.

Miss Clementina Butler has moved from West Barrington, R. I., to Brookline, Mass., where her address is 36 Vernon Street. On her recent birthday she was greatly pleased to receive a radiogram from India, sent January 7, which read as follows: "Southern Asia Methodism in Central Conference session at Qutub Minar in Delhi sends Miss Clementina Butler affectionate greetings." The message was signed by Bishop Brenton T. Badley. It is just eighty-three years since Miss Butler's parents, Dr. and Mrs. William Butler, were alone in Delhi, and now there is a great congregation of loyal Christian folk under that name—the Butler Memorial Methodist Church.

Wesleyan University has lost by death this month from its retired list two names associated with the university over a long period of years—William J. James, librarian from 1891 to 1921, and William H. Heidel, professor of Greek from 1905 to 1936. Both died in Middletown, Conn., Dr. James on January 5 at the age of eighty and Professor Heidel on January 15 in his seventy-third year.

Rev. Charles W. Jeffras, superintendent of Springfield District, is chairman of a special committee set up by the Massachusetts Council of Churches which will recommend those clergymen who are to conduct Protestant services at the Northeast air base at Westover Field, Chicopee. The committee was created at the request of Father Sullivan, chaplain at the base.

Bishop Horace M. Du Bose, who died on Wednesday of last week in Nashville, Tenn., at the age of eighty-two, had long been a prominent figure in Southern Methodism. He gave more than fifty-five years of active service, as pastor, editor, and administrator. He was elected bishop in 1918 and entered the retired ranks in 1934. An ardent advocate of Methodist unification, he was a member of the Joint Commission appointed in 1916 to work out a plan of union. Bishop Du Bose leaves a widow, two daughters, and four sons.

Rev. James Shera Montgomery, chaplain of the United States House of Representatives since 1921, was again elected to that office by the Seventy-Seventh Congress. Dr. Montgomery was formerly for more than two decades pastor of Metropolitan Memorial Methodist Church in Washington.

Mrs. Elwin Hitchcock, who suffered a severe fall last July and was confined to the hospital for seven weeks, is now at the Arlington Rest Home, 48 Arlington Street, Haverhill. She was greatly cheered by the many Christmas greetings that she received. Mrs. Hitchcock is the widow of Rev. Elwin Hitchcock, who was at one time a district superintendent in the New Hampshire Conference.

Word comes of the sudden death of Rev. French A. Gilmore of Cleveland, Ohio, from a heart attack, January 4, while he was working in his study. Mr. Gilmore was a graduate of Boston University School of Theology, class of 1918, and a former pastor at Greenland, N. H., and Rockland, Mass. His last appointment was to Shaffer Methodist Church, Cleveland, which he was serving at the time of his death.

Rev. R. P. Marshall, editor of the *Florida Christian Advocate* for the last four years and a half, has been appointed assistant editor of *The Christian Advocate,* in charge of the Southern States edition. His headquarters will be in Chicago.

Dean Earl B. Marlatt of Boston University School of Theology will deliver the Mendenhall Lectures at DePauw University, Greencastle, Ind., April 22 and 23, on the subject "Spiritual Values in Modern Literature."

Miss Anna Baum, daughter of Mr. and Mrs. Arthur E. Baum of Portsmouth, N. H., was married on Saturday, December 28, to Donald T. Hillier of Lancaster, N. H. The ceremony took place in the First Methodist Church of Portsmouth. Both Mr. and Mrs. Hillier are graduates of the University of New Hampshire. Mr. Hillier expects to receive his law degree next June from Cornell University. He is already employed in a law firm in Ithaca, and he and Mrs. Hillier will live in that city.

The death of Rev. George R. Moody of Ballardvale, retired member of the New England Conference, which occurred on Tuesday of last week, followed closely upon that of Mrs. Moody, who died November 6. Mr. Moody was born in Methuen seventy-four years ago. He began his preaching career as a missionary in Maine, later, in 1904, being received into the New England Conference. Three sons and several grandchildren survive. A more extended sketch will appear in a later issue of the HERALD.

Professor Edgar S. Brightman of Boston University School of Theology will address the regular meeting of the Rhode Island Ministers' Union on Monday of next week at the First Congregational Church, Unitarian, in Providence. His subject will be "Chaos or Cosmos."

Mrs. Caroline A. Tozier, mother of Rev. Frank G. Potter of Grace Methodist Church, Cambridge, celebrated her 100th birthday on Saturday, January 11, at the home of her daughter, Mrs. Otto Hesse, with whom she lives, in Lynn. Mrs. Tozier is a

tive of Ipswich, and resided in that vn for many years. She has been a mber of the Congregational Church Rowley for more than three quarters a century. Her health is good, and thoroughly enjoyed her birthday ebration. Another native of Ipswich d a friend of Mrs. Tozier's, Miss zabeth B. Russell, was one hundred ars old on January 14. She has spent r entire life in Ipswich and has mained an active interest in the affairs the Methodist Church there.

After sixteen years of teaching in the nglo-Chinese (Methodist) School, oh, Malay Peninsula, V. D. Kuppumy goes to Parit Buntar on transfer, principal of the Anglo-Chinese hool. Mr. Kuppusamy was the lay legate from Malaya to the General onference of 1936.

John Patten Marshall, founder and an of Boston University College of usic, died suddenly Friday night at s home in Boston. He was sixty-four ars old. Dr. Marshall had been ofessor of music at Boston Univer- y since 1902 and dean of the College Music since its establishment in 1928.

The engagement of John M. Swom-, Jr., son of Mr. and Mrs. John M. vomley of Harrisburg, Pa., to Miss ura Edna Golding has been anounced by Miss Golding's parents, r. and Mrs. Frank E. Golding of orth Attleboro. Mr. Swomley was aduated from Dickinson College, rlisle, Pa., in 1936, from Boston Unirsity Graduate School in 1939, and om Boston University School of Theogy in 1940. Miss Golding is a aduate of Wellesley College, class of 39.

Rev. and Mrs. Percy Newton of adford, Vt., recently celebrated their ver wedding anniversary. Among the fts that they received was a purse om the members and friends of the ethodist Church in Bradford, where r. Newton is on the third year of his storate. The Newtons were married Wentworth Street Wesleyan Church, terborough, England, by Mr. Newn's brother, Rev. R. E. Newton.

Rev. John Clarence Petrie of Housn, Tex., who is known to Herald aders through his occasional conbutions to the paper over a period years, began a series of three serons that he is to give at the Second urch in Boston on Sunday morning. r. Petrie is minister of the First Unirian Church in Houston.

EVENTS

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The Cliftondale Methodist Church, under the leadership of its pastor, Rev. Ambler Garnett, has succeeded in its campaign to raise $12,500 and thus secure the loan of a similar sum from the Board of Missions and Church Extension, in order to pay the $25,000 required by the bank on February 1 for the full amortization of the church's mortgage liabilities.

The Ohio Wesleyan Alumni Association of New England will hold its annual reunion dinner on Wednesday evening, February 12, in Fox Hall, 24 Mount Vernon Street, Boston. Dr. Herbert J. Burgstahler, president of Ohio Wesleyan University, will be the speaker. An unusually large attendance is anticipated in view of the coming centennial celebration of the university in 1942. Officers of the New England alumni group are Rev. Mark R. Shaw of Melrose, president, and Dorothy B. Learoyd of 95 Front Street, Marblehead, secretary.

The Bishop's Missionary Institutes of the New York East Conference will be held Wednesday, February 5, First Church, Jamaica, N. Y.; Thursday, February 6, First Church, Stamford, Conn.; Friday, February 7, First Church, Babylon, N. Y.; Saturday, February 8, First Church, Waterbury, Conn. The afternoon sessions will be held at 4, the dinner at 6.30, and the evening sessions at 7.45. The theme of the institute will be "Christian Service in a Distracted World." The speakers will be Dr. Robert E. Brown, missionary surgeon, from China; Dr. Samuel H. Sweeney, the new pastor of St. Mark's Church, New York City; Dr. W. G. Cram and Bishop Francis J. McConnell, and at Waterbury, Dr. Halford E. Luccock.

A cablegram to the Board of Missions and Church Extension from Bishop James C. Baker and the executive secretary, Rev. Ralph E. Diffendorfer, now representing the board in Japan and Korea, says: "All is well. Mission Council (of Japan) closed satisfactory session. No special report now."

A "Morning Watch Committee" has been appointed at Ohio Wesleyan University, a group of students who have felt a vital need for a time when Wesleyanites could forget the hurried hubbub of college activities for a few minutes of fellowship and quiet meditation. Out of this has come a weekly morning watch service, held on Wednesday mornings at 7.40 o'clock in Gray Chapel. The average attendance has been close to one hundred.

An illustrated personality sketch of Bishop G. Bromley Oxnam was a feature of the *Boston Sunday Post* of January 19.

A petition requesting legislation to permit the formation of a non-profit medical service plan has been filed with the Massachusetts legislature by a committee of the Massachusetts Medical Society. The sole purpose of this plan will be to provide for medical care in much the same manner as the Blue Cross now provides hospital care for the citizens of the state. The bill specifically states that every registered physician in the state shall have the right to participate in this movement. Upon payment of a small monthly fee, the corporation will issue a contract to subscribers which will entitle them to care provided by the participating physicians. The bill places the public supervision of this service under the commissioner of insurance, who will have full authority to protect the interests of subscribers and participating physicians.

With Our Writers

Charles Stelzle, New York City; sociologist and publicist.

Ewart Edmund Turner, Dracut; minister of the Old Yellow Meeting House (Congregational); formerly pastor of the American Church in Berlin, Germany.

Ernest C. Carpenter, East Haven, Conn.; Methodist minister, member of the New York East Conference.

W. J. Dudgeon, Fenton, Mich.; Methodist pastor.

William R. Johnson, Cleveland, Ohio; for many years a Methodist missionary in China.

G. F. Hubbartt, Butler, Ind.; minister of the Methodist Church.

Ernest A. Miller, Lawrence; in the tenth year of his pastorate of Central Methodist Church.

A. L. Warnshuis, New York City; secretary of the International Missionary Council.

E. Leigh Mudge, Edinboro, Pa.; an occasional contributor to the Herald.

Arthur Hopkinson, Jr., Amherst; pastor of Wesley Methodist Church.

FLASHES FROM THE PRESS OF THE WORLD

Editorials from Papers at Home and Abroad

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Bedding Down a Cold

[*The New York Times,* New York City]

"At the first sign of a cold—go to bed and stay there." This excellent advice, so difficult to follow and remain friends with employer and wife, comes direct from the United States Public Health Service, so the citizen can do naught but obey. The first sign of a cold is ordinarily no more ominous than a slight tickle of the throat, which used to be tackled hopefully with a lozenge. Obviously, one is far from the bodily and spiritual breakdown that is usually associated with a petition for work-stoppage, but the U. S. says go to bed, and this is an urgent time not appropriate for arguing with the Government.

If the departure of his helper leaves the boss in a plainly disgruntled state, the reception at home for the barely sniffling husband bound for bed and long drinks warm and cold is scarcely more cordial. Under these conditions the little woman recalls with some asperity that she was able to work through her recent attack of pneumonia without succumbing to the luxury of going to bed. To this a variety of answers will suggest themselves, none good. The wise husband will have fortified himself, before returning home, by renting a few thrillers from the lending library on the corner. He will now give himself over to them and other simple pleasures. To his bedside he may well move a small radio to keep him in touch with the friendlier world outside the home. Little service, and that grudgingly given, will be the rule now. The patient must sustain himself by the consolation that he has done his patriotic duty, at the expense of personal popularity. If he must have sympathy, let him call the doctor and pay for it.

Pardon Them, Mr. President!

[*Advance,* Boston, Mass.]

In a federal prison today there are young men who have been sentenced to various terms, and in some cases have been deprived of citizenship, for no other reason than that they have accepted very literally the teaching that they have received in Christian homes, Sunday schools, and churches; and in the conflict of that teaching with a situation of violence and evil in the world have felt their obligation to make their witness against what they have called "the war system." In the presence of a peril that as most of us believe threatens all life and liberty, few of us agree with the position of these young men or approve their judgment. But they have acted according to *their* best light and conscience. They have done no man wrong. On the contrary, they have been engaged in Christian and humanitarian service, some of them in very needy communities. The members of the congregation of one young minister do not approve of their pastor's course; they think he has made an issue where no issue ought to have been made. But they all respect and love him, and they are loyally waiting until he is released from prison to become their Christian minister again. Hasten that time by pardoning him, Mr. President; and pardon all others in a similar condemnation. They are not criminals in any common meaning. If they have fault, or offense, it has arisen through an excessive idealism or a limited view of its application; and not in any sense through evil motive or purpose. In these things God should be their judge, not man. Neither the welfare of individuals, nor the safety of the state, will be affected by the exercise of a considerate spirit on the part of a democratic society and government. So far as we are aware, the young men themselves are not asking for consideration. They have leaned backward in avoiding any demand of personal security in making what they have deemed their necessary protest. But for the honor of a Christian society, as itself an act of that idealism and magnanimity that should rightly characterize a democracy, we say, Mr. President, pardon them!

War Advertisements

[*The Living Church,* Milwaukee, Wis.]

Recently we had an hour to spare in the periodical room of a great library and we looked over a number of the late issues of English periodicals.

Advertisements in English periodicals have always fascinated us. Where else could one get away with such a slogan as "Hot it up with Edwards' Dessicated Soup"? The war advertisements are no exception and because they give an interesting insight into the adjustment of the typical Englishman to war conditions we quote a few of them:

DECORATE YOUR DUGOUT

Turn your dugout top into a rockery and send for our selection of plants which will camouflage and beautify that ugly yet necessary addition to your garden.

—*Gayborder Nurseries, Ltd.*

LEARN A NEW LANGUAGE THIS WINTER

". . . now, when there are so many things one *can't* do, is the time to prepare for future benefits and pleasures. . . ." [Among the languages recommended are Italian and German!]

BANISH BLACKOUT EYESTRAIN WITH A TERRY LAMP

SLEEP ON SOMNUS BEDDING

. . . the finest restorative for tired limbs and overwrought nerves.

NERVOUSNESS

". . . this wonderful book . . . simple inexpensive home treatment for self-consciousness, blushing, depression, wo[illegible] insomnia, weak nerves, morbid fears. . .

SLEEP DE LUXE

for Mr. and Mrs. Everyman in their [illegible] raid shelters.

—*Dunlopillo Sleeping* [illegible]

FOR YOUR EMERGENCY STORE

In an emergency, the whole family co[illegible] live on *Horlick's* for an indefinite per[illegible] . . . It needs mixing with water only [illegible] can be taken cold if gas or electricity s[illegible] plies fail.

THE EYES SUFFER MOST!

General nervous strain . . . loss of sl[illegible] . . . long hours at work . . . poor lig[illegible] ing . . . stuffy blacked-out rooms—th[illegible] are the factors which place enorm[illegible] strain on your eyes. —*Optrex Eye Lot*[illegible]

And here is the announcement of a ni[illegible] club in a little amusement magazine entit[illegible] *What's On in London!* "*Le Suivi.* . . . F[illegible] lier opening allows for dinners to be serv[illegible] Service includes a safe shelter and—novelt[illegible] cars to drive you home."

Business as usual, in the "nation of sh[illegible] keepers"!

Motion-Picture Fallacies

[*The Watchman-Examiner,* New York Ci[illegible]

Anyone acquainted with the requireme[illegible] of the nation's armed forces knows h[illegible] completely false the screen presentations [illegible] martial heroes have been. A responsi[illegible] national officer of the air force stated recen[illegible] that it took a week or two of training to [illegible] the movie idea of an airman out of [illegible] recruits' heads. They join up with ideas [illegible] their minds such as are found in "T[illegible] Dawn Patrol" and similar pictures, that [illegible] means flying in the face of death by d[illegible] and carousing in a saloon at night. Life [illegible] portrayed as a ghastly race with death, a[illegible] the only relief alcohol and lust. The liq[illegible] industry knows how to employ the mov[illegible] but the truth will out. Such conditions w[illegible] not true of aviators in the last war. Fli[illegible] were taught that to use alcoholic bevera[illegible] was to invite certain death in the air. Neit[illegible] is it true in this war. Our soldiers, seam[illegible] and airmen are again being depicted on [illegible] screen as roustabouts and booze guzzl[illegible] It is all part of the brewers' device to [illegible] ploit the national emergency. The army a[illegible] navy air forces do not want drunkards. T[illegible] official recruiting appeals call for men [illegible] character. It is so in Germany, for the you[illegible] men there are urged to shun drink. It [illegible] equally so in Britain. The universal te[illegible] mony is that drink makes bad soldi[illegible] Strange, is it not, that Puritanism is ad[illegible] cated by militarists to produce a better fig[illegible] ing machine, while the churches raise [illegible] clamor for decency in the movie halls wh[illegible] their members frequent?

estern Connecticut Letter—

STIMONIAL DINNER FOR DR. WORLEY

NFERENCE ON SOCIAL AND LABOR EGISLATION—COMMISSION SERVICE FOR NEW MISSIONARIES

New Haven, Conn., January 15.—A tes-onial dinner in honor of Rev. Loyd F. rley, pastor of the Methodist Church in nford, Conn., and four times president the Connecticut Conference on Social Labor Legislation, was given at the el Garde in Hartford on Saturday eve-g, January 11, by friends and delegates the conference. Dr. Worley, who was nerly district superintendent of the New ven District of The Methodist Church, been serving during the past year as irman of the State Committee for Civil hts. Rev. Paul DuBois, pastor of Pros-t Methodist Church, Bristol, as toastmas-introduced the following persons, each whom brought a message of greeting and reciation in behalf of the guest of honor: fessor Liston Pope of Yale Divinity ool, New Haven; Daniel Howard, pres-nt of the Conference on Social and Labor gislation, Windsor; Mrs. G. Alexander, gro social worker, Waterbury; Nathan rman of the A. F. of L. Trades Council, w Haven; Attorney Arthur Weiss of dgeport; George Robinson, president of New Haven District Methodist Youth uncil; and Thomas Malloy, president of C. I. O. State Council, Hartford. Dr. rley, in responding, thanked his col-gues for their confidence in him through years of work in the Connecticut Con-ence, and said that he had "long had an erest in progressive social and labor legis-on, for, as a pastor going about the nes of his parish and seeing the victims occupational diseases," he had come to lize that "it was not enough merely to 'I'm sorry.'"

The Fifth Annual Conference, which met the Hall of the House at the State Capi-earlier in the day, was generally regarded the most successful ever held, with 400 egates registered as compared with 110 1937. Legislative proposals which had n carefully prepared by committees work-prior to the conference ranged from a nand for a State Labor Relations Act to id for the direct primary in Connecticut, d they received enthusiastic approval from crowded meeting of elected representa-es from the A. F. of L., the C. I. O., youth, rch groups, railroad brotherhoods, coop-tives, peace groups, housing councils, gro units, and fraternal societies of Rus-, Greek, Irish, Italian, French, and rainian affiliation. Resolutions on foreign irs brought forth spirited debate, with ety per cent of those present favoring tion with respect to aid to Britain and nding the warning that "we must avoid entangling alliances with foreign war-g powers which may drag us down the h of involvement." Rev. Owen Knox, thodist minister from Detroit, and chair-n of the National Federation for Consti-onal Liberties, received an ovation as he cluded his address in which he called for greatest vigilance against the power of those who would destroy the Bill of Rights in the name of national defense.

A continuation committee was elected to carry the sentiment of the conference both to the lawmakers of Connecticut as they gather for the General Assembly and to the Congressional delegation from Connecticut as they take up the work of the new Congress. Fitting credit for the success of this novel "state-wide town meeting" was given David Hedley, executive secretary, of New Haven, a graduate of Oxford University and Yale, whose unusual understanding of the present scene and whose skill with people evoke the warmest support from very widely assorted groups of people in the state.

* *

A commissioning service for Rev. and Mrs. Arthur Amrein was held in the Plainville church, of which Mr. Amrein is pastor, on Sunday evening, January 12. Mr. Amrein, who is under appointment by the Board of Missions for service in Ushagram, India, has been delayed in his sailing by the scarcity of ships available for travel to the Orient, but the expectation is that the Amreins will be on their way by March. Rev. Albert Hall Marion, district superintendent of the New Haven District, presided at the service, which was attended by a capacity crowd, some of whom came more than 100 miles from Mr. Amrein's former church in Central Islip, L. I. Present also were people from the First Methodist Church in Norwalk, Conn., Mr. Amrein's home church, as well as a throng of people young and old who have come to love and admire this young volunteer for foreign service. Rev. Edgar Jackson, pastor of Park Methodist Church, New Haven, spoke in behalf of youth; Rev. Paul DuBois in behalf of the neighboring churches, and Rev. George B. Tompkins of Norwalk, who some years before had received Mr. Amrein into church membership, voiced his own satisfaction that in "a time when men are being conscripted for a work of destruction we honor tonight a man who is volunteering for a work of construction."

* *

A District Laymen's Dinner and District Conference is announced for the Middletown Methodist Church on Thursday evening, January 16. The regular schedule of business of the New Haven District will be supplemented by an address from Rev. Hubert Jones, former district superintendent and now pastor at Chester Hill Church, Mount Vernon, N. Y. Assisting Rev. A. H. Marion, district superintendent, will be Mr. H. R. Brockett, district lay leader, of Hartford.

* *

At a state-wide meeting of the Connecticut members of the Methodist Federation for Social Service held in New Haven on Thursday, January 9, the following executive committee was chosen to act for the federation in hearings at the State Capitol during the present session of the General Assembly and to promote the interests of the federation in the churches of the state: Rev. Alson J. Smith, South Meriden, chairman; Miss Lena York of the New Haven Young Women's Christian Association staff, secretary; Rev. Charles X. Hutchinson, Jr., Danielson; Rev. Edgar S. Jackson, New Haven; Rev. Henry D. Trinkaus, New Haven; Rev. Leland P. Cary, Hartford, and Calvin Sutherlin, New Haven.

Edward L. Peet.

Responsibility for Students

Arthur Hopkinson, Jr.

New Englanders point with pride to the fact that education, both primary and advanced, found its New World rootage in these environs; but Christian New Englanders have an even greater reason for pride, for the beginning of the educational system was primarily the work of the church. The New England Primer and Harvard are proof of that fact. But as education has made history, it has also widened the distance between Mother Church and itself. This is not so tragic as it may seem to some; for, with education independent of the church, both have been able to enlarge their scope of service. Yet, if the church turns over to the public school and higher institutions of learning the intellectual training of its youth, it must ever strive to keep spiritual and moral education equal to or even superior to secular and material education.

This can be accomplished in several ways, two of which are: first, by so training its youth that they will be well prepared and qualified to give Christian leadership to our school system; second, by following our young people to school and keeping their Christian education abreast of their secular education. The two are obviously interrelated, but I wish to dwell at length upon the second.

It is not a simple matter for the church to follow students to college and to provide instruction and activity designed to widen their spiritual horizons. Participation in the Epworth League and the regular morning worship do not totally satisfy the college mind. The opportunity of fellowship with Christians not of college age made possible by church services is necessary, but there must also be opportunity for the student to discuss the seeming conflicts between the truth as discovered in the laboratory and classroom and the teachings learned at his mother's knee and in the little white church back home. There is no doubt that the religious concepts of the freshman change radically as he proceeds with his education and before he graduates. Youth is eager and hungry for a religion that will satisfy the inquiring mind which our colleges develop. It is a challenge the church has not yet fully met.

In seeking for a solution it is not enough for us to say, "Let the home church keep in touch with its students." Nor can the church nearest the campus be held responsible. We need to have a representative leader on the campus, one who has an educational standing equal to that of the other members of the faculty in their particular fields, and who, because of his gifts and graces, is well qualified to bridge the alleged chasm between the secular and the religious. Under his leadership, religion can be made more than mere intellectual entertainment or parlor debate; it can be linked with local social and religious problems, and by thus linking on to the work of adjacent church life and activities, religion can be observed by the student in its work as leaven in the community. While the picture he would obtain of its working might not be perfect, or as convincing as we should like, nevertheless through these avenues of exposure the student would learn to appraise more truly the place and the worth of religion to society.

Let us admit right now that we Methodists

(Continued on page 91)

THINGS TO COME

In our church-school periodicals, February and March, 1941

The Church School Journal

Several articles of more than passing interest will appear in the February issue. Winifred Kirkland writes a timely article on "Prayer and the Present." Teachers will find exceptional value in "That Overlooked Individual," by W. G. Montgomery. Since many churches are now organizing classes preparatory for church membership, the article by John Edward Thomas on "The Relation of the Ministry to a Program of Evangelism in the Church School" will prove helpful.

What can one say about world peace in times like these? Read the article by Walter W. Van Kirk on "World Peace and What the Church Can Do About It." A cartoon recently published in the Cincinnati *Times Star* was so significant we have used it to illustrate this article.

The secretaries of two divisions in the Board of Education have contributed informative articles about the newly organized Board of Education. *The Journal* will include its usual comments on the International Uniform Lessons as well as special helps for intermediate and senior Group Lessons and the senior Closely Graded Lessons. Several timely articles appear in the section "For Leaders of Youth."

The Elementary Magazine

The theme for the February issue is "The Christian Child and Democracy." The leading article by Professor E. J. Chave, of the University of Chicago, is on "Common Objectives in Religious Education and Teaching for Democracy."

In this issue begins a reprint from Bulletin II, Ohio State Board of Education, on educating children so that they may become good citizens. This section is entitled, "Growing Toward Eight-Year-Oldness."

There is an article on work with preschool children in the church by Lois Barclay Murphy; special activity plans for primary teachers using the unit of study, "Children of the Bible," and a special unit for juniors on Christian Citizenship.

The theme for the March issue is "Through Sensory Experience to Worship of God." There is a hymn entitled "Thank You, God," and a leading article on that theme by Edna Dean Baker.

W. A. Smart will help teachers to interpret their world through the article "The Christian Church." Madeleine Sweeny Miller describes, in a beautifully illustrated article, the flowers of Palestine.

"Growing Toward Ten-Year-Oldness," is exceedingly valuable for teachers. There will be many helps in the departmental sections for guiding children through worship and study experiences in the springtime.

The Adult Bible Class Monthly

A story by Mrs. E. M. McKibbin in the February number will be captioned "The White-Haired Lady Remembers the Prayer Meeting." John R. Scotford will tell how a men's Bible class did various useful things for their local church "With Their Own Hands." M. Leo Rippy will paint a word picture of what "The Adult Division of Your Church" might be. The four February lessons in the Roy L. Smith elective course will be on these topics: "How to Meet Persecution," "How to Meet Success," "How to Be Independent," and "How to Pray Successfully."

The March issue of *The Adult Bible Class Monthly* will contain sixteen extra magazine pages. Among articles scheduled

From "The Bath," a rollicking dog story by Tom Robinson, in a February "TARGET."

for this issue are "How to Study a Lesson," by Lewis H. Chrisman; "Indian Guides," by Matilda Rose MacLaren; "Is Education Religious?" by Grace Sloan Overton; "Will the Next Peace Endure?" by Arthur E. Morgan; "Christian Odyssey," by Lawrence O. Lineberger; "Adult Classes Reaching Adults," by M. Leo Rippy. The concluding lessons of the Smith elective and also the lessons of the International Uniform series will be published in March.

The Classmate

The early spring issues will contain much seasonal and special-day material. February is a time to consider the benefits of life in a democracy and to be thankful for them. The two stories from Frederic A. Kummer's forthcoming book (which is to be *The Torch of Liberty* instead of *The Spirit of Democracy* as previously announced) are "Eagle's Flight" and "Democracy Triumphant." They tell of the beginnings and the triumph of Greek democracy.

Bible articles by W. C. Bower; astronomy series by Ernest Cherrington; and the editorials by Alice Mary Kimball on "What Is Propaganda?" will appear in the first issue each month.

The Lincoln's birthday issue will contain stories, "Riley Hears a Voice"; "Escape From Fear"; and an article, "He Ran Against Lincoln," by E. T. Randall, about Peter Cartwright and the young Illinois lawyer.

Among the interesting material for March are "Better Brushes—Better Boys," by Joseph Russell, telling how a state prison helps place wayward young men on the path to good citizenship; "Let's Celebrate," by Elizabeth Cavanna, a *different* prohibition story that will come home to high school and college students without preaching; "The Chaplain Tells Why," by T. Otto Nall; and "Life Savers," by J. I. Benjamin.

The issue of March 22 will begin a serial, "The Camp at Westlands," by Marjorie Hill Allee, based on life in a real summer work camp such as those conducted in mining and rural communities by college young people under the American Friends Service Committee.

Portal

February will carry material for holidays of that month. "Nothing Else Counted," by Elsie Singmaster, in the issue of February 8, is a story based on President Lincoln's dedication of the Gettysburg cemetery. The same issue will carry party suggestions and menus for Valentine's Day. "Those Other Americas," by Eva Beard, presents to *Portal* readers something of the story and background of the South American countries. "America Counts on Youth," by Abbie Graham, February 15, emphasizes both the privileges and responsibilities of young Americans.

A new serial, "Lad With a Whistle," by Carol Ryrie Brink, beginning February 22, is a shortened version of the new book by this popular juvenile author. "Pancake Tuesday," by Rebecca Caudill, in the same issue, describes the old observance of this first day of Lent. During the weeks preceding Easter there will appear articles and stories with their settings in the locality where Jesus lived.

Junior Weekly

During February *Junior Weekly* will carry special stories on migrant work to supplement the Junior Group Lessons for February and March.

March issues will carry beautiful Lenten material by "Ann Rivers"—the pen name of the writer of *Children's Praises.*

The serial, "The Last of the Gray Legs," by Nora Burglon, and illustrated by Armstrong Sperry, will run through both February and March.

Picture Story Paper

For February: "The Family Who Had Never Had a Clock," by Hildegard Woodward, is part of a new book that Scribners is publishing; and "Willamette Way," by Margot Austin, an interesting story of a family who pioneered to Oregon, will also be published by Scribners this spring.

"Joey and the Jackaroo" is a story of Australia by Allen Chaffee, one of the good writers of children's books. These two stories will continue into March.

Also in March will be "Scraggly Squirrel," by Miriam Potter, another well-known writer of children's literature. The March 2 issue will carry a beautiful four-color picture of Jesus teaching on the hillside. It begins a series of four-color pictures on the teachings of Jesus.

Free sample copies of church-school periodicals listed on this page may be obtained by addressing THE METHODIST PUBLISHING HOUSE.

ıral Fellowship Meets

Gathering for a one-day session of inspira-n, discussion, and planning, rural minis-s of the Maine Conference of The Meth-st Church met on January 8 at the Young n's Christian Association in Waterville, the call of B. F. Wentworth, president of Conference Rural Fellowship.

Opening devotions upon the theme "The ly Earth" were led by Henry Beukelman Fairfield. Mr. Wentworth presented a ort on the organization meeting of the thodist Rural Fellowship at Atlantic City ing the session of the General Confer-e, and also some high lights of his trip the first national meeting at Purdue Uni-sity last fall. During the morning the sibility of having a Rural Commission the Maine Conference was discussed and ns were laid for the presentation of a ral Church Program at a dinner hour ing the Conference session this year. It s also thought advisable to plan for a eting of the Conference Rural Fellow-p on the train leaving Bangor, Wednes- before Conference.

Following lunch, Mr. Wentworth pre-ted a survey of the rural church situa-n in the Portland District which is to be art of a district study made by the super-endent, E. W. Robinson. It was agreed t such a study would be very helpful on other districts. Accordingly it was voted t various men be assigned the responsi-ty of preparing Conference-wide maps to exhibited near a Rural Church Literature table revealing the following facts: (1) the interdenominational relations within the Conference; (2) rural-urban areas within the Conference; (3) a comparative study of salaries in 1928 and 1940. Two men in each district were constituted a membership committee: Portland, N. J. Catir and E. E. Brewster; Augusta, H. W. Van Deman and H. D. Wright; Bangor, R. J. Barron and P. W. Walker.

E. ELDREDGE BREWSTER, Sec.

District Society Organized

The Southern District Woman's Society of Christian Service, New Hampshire Conference, was organized on Tuesday, January 7, at a meeting held in Arlington Street Church, Nashua, N. H.

The officers elected were: president, Mrs. Paul Minnick, Keene; vice-president, Mrs. Arthur E. Baum, Portsmouth; corresponding secretary, Mrs. LeRoy W. Stringfellow, Haverhill, Mass.; recording secretary, Mrs. Grover Loud, Moultonville; treasurer, Mrs. Mildred Hills, Merrimack, Mass.; secretary of missionary education, Miss Elsie Searle, Methuen, Mass.; secretary of Christian social relations and local church activities, Mrs. Fred Snow, Keene; secretary of Wesleyan Service Guild, Mrs. Philip S. Nason, Portsmouth; literature and publications, Mrs. Howard Knight, Nashua; supplies, Mrs. Charles Webb, Dover.

During the morning session, Professor J. S. K. Patel, Hislop College, Nagpur, India, was the principal speaker. Earlier, Mrs. Charles C. Chayer of Manchester brought a message from the Jurisdictional Conference. In the afternoon, there was a panel discussion on possibilities for the District Society, by six women. Also, there was a symposium of the Local Societies' Program by representatives from nine societies. The day closed with an inspirational address by Rev. Edward H. Brewster of Main Street Church, Nashua, N. H.

Responsibility for Students

(Continued from page 89)

are doing only a small part of the work we should be doing with college students here in New England. Let us make a resolution at the beginning of this another decade that, before it is over, we shall be doing much better.

A mighty impetus to the cause would be a constituency informed regarding the dangers and the problems facing the Christian student as he enters college, and an alert and sympathetic ministry eager to cooperate in every possible way to insure opportunities for the highest spiritual development of our youth while at school.

Leaders of Christian students in New England have this problem in their hearts, and have taken steps to solve it in spite of limitations, financial and otherwise. Each spring for the last three years a week-end Conference for Methodist Students has been held in the New England area. Under able Christian leadership, young people have considered many questions of local and international significance, not least among them being the place of the student in the local church. They have gained a sense of solidarity, and the realization that their church cares what happens to them.

Another such conference will be held at Epworth Church, Cambridge, March 22 and 23, to which are invited not only students but young people of college age and those who have recently graduated from college. Pastors, professors, parents, and all others who have the best interests of our youth at heart are urged to publicize this conference and aid in making it a success by securing transportation and financial aid, if need be, for worthy students.

It is not too much to hope that this small but important beginning may result in an awakening to the great need for a more vital Christian leadership on the campus and for the strengthening of our colleges as veritable lighthouses for the illumination of the Christian way of life.

Generous Layman

David Bradley, who died at his home in Fryeburg Harbor, Maine, January 2, was born in Wisconsin, February 9, 1871. As a small boy he moved with his parents to Fishing Creek, Pa., but as a young man he came to Fryeburg in 1895. The following year he was married to Georgia A. Bradley, who died in 1923. He is survived by a half-sister, Mrs. Rose Lindsley of Corning, N. Y., and several nieces and nephews.

Mr. Bradley was widely known throughout the state as a prominent lumberman, and he was also a well-known figure in Methodist campmeetings and Conferences. He was a stanch member of the Fryeburg Harbor Methodist Church, which since 1920 has been known as the Bradley Memorial Church. At that time, the church was renovated and Mr. Bradley financed the building of the vestry. He served for many years as trustee of the church, was its lay delegate and lay representative, a leading member of the Men's Club, and was always vitally interested in the work for young people. All in need in the community found in him a friend.

The funeral was held at the home on Monday afternoon, January 6, Rev. William C. Roberts, local pastor, officiating.

Mr. Bradley not only gave of his means to his church but also gave loving care, and most faithful attendance at its services. His love and loyalty are continued by his bequest of $5000, the income of which is to be used for the maintenance of the church.

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Charles River

Massachusetts Avenue crosses the Charles River just beyond the intersection of historic Beacon Street. A trip up this river so closely associated with the growth of Boston, from the foot of Charles Street to Watertown, gives the visitor many first-hand glimpses of notable places, homes, and institutions. The direct distance from the source of the stream, which rises near the boundary between Middlesex and Worcester counties, to the estuary between Boston and Cambridge is twenty-five miles.

On the left bank of the river is the Beacon Street home of former Governor Alvan T. Fuller, and the old home of Oliver Wendell Holmes. As we journey upstream we pass, on the right, the imposing buildings of Massachusetts Institute of Technology and, on the left, Boston University's new campus, with the palatial residence of the president, and the first university building to be erected on the new campus, the Hayden Memorial, housing the College of Business Administration. Harvard and Cottage Farm bridges connect Boston with Cambridge. During the season the Harvard crews may be seen rowing in sculls up and down this section of the river, in preparation for the great encounter with Yale which is the big event of the year at New London, Conn. The plant of the Houghton Mifflin Company, one of the largest publishing firms in the United States; the Harvard Stadium, and the new buildings of the Harvard Business School are all located on the banks of the Charles.

More bridges—the J. W. Weeks and Larz Anderson memorials—and then through the trees is visible the Longfellow house, recalling his lines:

> Thou hast taught me, Silent River!
> Many a lesson, deep and long;
> Thou hast been a generous giver;
> I can give thee but a song;

and again the earlier stanza from the same poem:

> Oft in sadness and in illness,
> I have watched thy current glide,
> Till the beauty of its stillness
> Overflowed me, like a tide.

Farther on is Mount Auburn Cemetery, the final resting-place of so many of Boston's illustrious dead—pioneers, poets, philosophers, musicians, educators, statesmen. In Brighton, near the Charles, there are the remains of what is said to be a prehistoric city founded by the Norsemen. The Watertown Arsenal, just now a humming center of activity, and the world-renowned Perkins Institute for the Blind likewise have sites on Boston's historic stream.

Arriving at Craigie Bridge, one may catch a glimpse of that great symbol of Boston's early history, the Bunker Hill Monument, as it stands silhouetted against the horizon in distant Charlestown.

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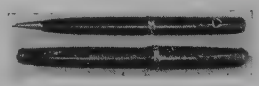
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Portland District Letter

★

W. ROBINSON, Superintendent

o all the saints—grace to you and peace. wing to a variety of causes, these latter have seen many pastoral changes in hodism, and Maine has not escaped the ents that have swept ministers here and e—not as passive chips upon the stream tly, but as itinerants nevertheless.

s previously announced in ZIONS HERALD, l W. Knickrehm comes to the "Mother rch of Maine Methodism"—Chestnut et, Portland—from Haven Church in Providence, R. I., to succeed Albert D. ter, who opens a promising ministry in any, N. Y.; Willard J. Rand, Jr., a mem- of the Maine Conference since 1935, es to Congress Street, Portland, from body, Mass., where he has been serving udent charge, to succeed Rev. C. H. orne, who has been appointed to the rch at Waterville; William R. Wright eginning his work at Thornton Heights, th Portland, this month, having served Federated Church at Mt. Vernon, Maine, more than six years. He follows Arthur Pedler, whose sudden death surprised saddened all who knew him. Arthur a true priest and brother beloved. The nal God must soon have set his eager d and hands at new tasks in the fairer ls. To the three "new" men on the Port- l District we extend our heartiest wel- e, and to those who have left us we say, ur fellowship with us has been good; it made our lives the richer."

ince the last district letter, the beloved of Rev. George E. Taylor of the Kenne- kport and Oak Ridge churches has l. Her faith was stedfast to the last, and husband carries on in his parishes with courage. He tells us God has never more real to him than through the ng days

Miss Madeline Lary, serving as Confer- deaconess field worker, is assigned to Robbinston from January 18 to February 1, following three weeks of active work at Berwick. From February 1 to Annual Conference (April 24), she is open for engagements in the churches under the usual inexpensive terms. Churches desiring her services are asked to write the superintendent at once. She is available for periods of one, two, or three weeks. First come, first scheduled!

Miss Agnes E. Vose, who resigned recently from her years of service at the Italian Mission, Portland, where she was much beloved, writes from California that she is greatly enjoying her new work there but will never forget all her kind friends in this locality. Miss Amy Sherman, associate deaconess, is scheduled for First Church, South Portland, until Conference. First Church plans intensive work with its young people during these coming weeks, as well as a steady advance all along the line.

The district has completed its church debt survey, under the direction of the district lay leaders. A few churches have a real problem as they face this aspect of their financial situation, but, as a whole, the debt situation on the district is not of a serious nature. It is hoped that the lay leaders of the local churches will be vocal in their official board meetings, looking toward complete debt liquidation and toward the careful financing of new projects.

South Eliot is to have a series of recitals on its new and fully-paid-for Hammond electric organ. Ogunquit has turned its Sunday evening services over to the leadership of its young people, with pleasing results to date. Clark Memorial, Portland, has formed a home prayer group among those who feel the earthward pull these days and who sense the world's great need for the heavenly pull. Rev. Walter Pavy, formerly of the Maine Conference, writes from the South, extending his greetings to the brethren. Rev. John Dunstan, still of the Maine Conference, writes from Hawaii of flowers in bloom in January and June-like winter skies and of love for the brethren. Our best to you, John, and write us often. Harry E. Titus of the Troy Conference is a welcome supply in many of the district pulpits. He has recently had several articles on new phases in the religious education process accepted for publication in various periodicals. Rev. Bertram F. Wentworth of Mechanic Falls is building a reputation for himself because of his increasing knowledge and research in the field of extending practical religion into rural areas. Rev. John Singleton has planned a five-year program for his church on Chebeague Island, where he is serving his first year. Rev. Lawrence Selfridge is keeping bachelor's hall at Lisbon while his wife is convalescing from an illness at her parents' home in another state.

The district superintendent hopes to leave the hospital within a week or two now. He finds himself facing his "job" with a new sense of consecration and a very real enthusiasm. He is finding that "all things work together for good to them that love God." He cannot begin to express his profound gratitude to all the brethren for their innumerable kindnesses. His heart has been inexpressibly cheered by the flood-tide of sympathy and friendliness.

In reading in the book of Acts on a recent early morning, I came across this verse: "And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." As for me, I am restlessly eager to "go again and visit (my) brethren" in every charge where I have held a quarterly conference—and see how they do.

How fares it with thee? Your answer is of concern to me.

Cheerio.

AND THERE ARE OTHERS ALSO

While you are making provision for your own, remember there are others also who deserve your kindness and help. Of these none are more worthy than your benefactors, needy, aged, retired preachers and their widows.

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Preached in Maine

Rev. Thomas N. Kewley, who died on December 27 at the Deaconess Hospital in Boston, served Methodist churches in Maine from 1887 until his retirement in 1924. He was admitted to the East Maine Conference on trial in 1888 and as a full member in 1891. His appointments were as follows: Phillips; Maryland Ridge; Gorham, School Street; Alfred; Strong and Freeman; Winthrop; South Paris; Bath, Beacon Street; Kezar Falls; Kennebunk; and Biddeford. Since his retirement in 1924, he had made his home at 849 Main Street, Reading, Mass.

Mr. Kewley was born on the Isle of Man in 1860. In his youth he emigrated to Canada, and from there came to Maine. His wife was Selina E. Beedy of Phillips, Maine. She died in 1930. Mr. Kewley's nearest survivor is a niece.

Funeral services were held on the afternoon of December 30 at the Old South Methodist Church in Reading, the pastor, Rev. Willard C. Arnold, officiating, assisted by two former pastors, Rev. Wellington C. Pixler and Rev. William M. Crawford. Interment was in Phillips, Maine.

Important Announcement

The Commission on Courses of Study held a business meeting at Evanston, Ill., following the Conference on Ministerial Training, January 3. The commission makes the following announcement:

(1) The new course of study will not be completed until later in the spring. The committee on the new course is scheduled to meet again in Washington, D. C., February 28. The committee is building a thorough new curriculum. A student manual for use throughout the united church will be prepared following the completion of the course. Students will continue to use the old courses.

(2) The correspondence courses are to be continued permanently in the Southeastern and South Central Jurisdictions. Wherever Conferences in other parts of the church are desirous of experimenting with the correspondence courses, they are urged to make approach to one of the theological seminaries in cooperation with the commission. Wherever adjustments are necessary in boundary Conferences, decisions can best be made by the Board of Ministerial Training.

(3) The Discipline, required for seminary graduates, will be taken in the first year.

(4) Accepted supply pastors who are beginning the course will take the studies for admission on trial this year. The whole course is required of all full-time supplies, and the rule excluding such full-time supplies who do not pursue the course shall be operative (Discipline, ¶1112). Study of the course shall be begun immediately after appointment has been made.

(5) Graduate courses will be continued. One year shall be given for their completion instead of an indefinite period as heretofore. Eight courses will be required for the commission's graduate diploma, instead of five as heretofore.

United Protestant Effort

The churches of Greater Boston have been invited to participate in a United Christian Mission sponsored by the Boston Area Council of Churches. Dr. Ashley Day Leavitt, pastor of Harvard Congregational Church, Brookline, as chairman, will lead in this united effort, which is an expression of the concern of the churches for the social and religious situation in the community and in the world.

Five major commissions have been selected to consolidate and direct the policy and program of the mission. Rev. E. H. S. Chandler of Central Congregational Church, Jamaica Plain, and Rev. Ralph Bertholf of First Baptist Church, Wakefield, are chairman and co-chairman, respectively, of the commission on "The Meaning of God in Human Experience." This commission plans to make contact with the non-churchgoers and the inactive, and to provide study group outlines and bibliography and group leadership for strengthening and deepening the spiritual life of the local church.

Malcolm Knowles of the Boston Young Men's Christian Association is chairman of the commission on "The Youth and the Future Leadership of the Church."

Another commission is assigned to study the "Forces of Social Disintegration." Rev. William H. Gysan, director of the Un rian Youth Council, is chairman. In 1 the commission will concentrate upon beverage alcohol problem. Members of commission will represent many fields, cluding business, medicine, family welf traffic control, life insurance, education, m tal diseases, psychology, alcohol control, national defense.

The commission on "The Church in World at War" is led by Dr. Leavitt.

"New Strategy for City Missions" is commission that is already well along in program of cooperation in the mission activity of the various denominations Greater Boston. This is led by Bishop R mond A. Heron of the Protestant Episco Church.

Six hundred churches in Greater Bos have been invited to participate in one more of the activities of these commissi and to incorporate a portion of these p grams into their Lenten services.

New Organ

The dedication of the new organ at Sch Street Methodist Church, Gorham, Mai took place Thursday evening, January The dedication service was conducted by pastor, Rev. Lester L. Boobar, assisted Rev. Dwight F. Faulkner, a former past now residing in Gorham. The organ pr entation was made by Mrs. Bert L. Lib who was introduced by Mrs. Russell H

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, Ladies' Aid president. Dr. Robert B. e, chairman of the board of trustees of church, made formal acceptance of the ument.

he senior and junior choirs assisted in service, under the direction of Mrs. rence N. Cilley, organist. A recital fol- ed, given by Frederick Lincoln Hill, nist at the Westbrook Congregational rch, with a vocal solo by Mrs. Arthur ot.

he organ, a two-manual Everett Orga- , was presented by the Ladies' Aid ety, in commemoration of all the women have served the church through the s. It was purchased with a fund that started a number of years ago with this ose in view. The present members have ked to make this much-needed gift to church become a reality. The society organized more than sixty years ago. he old organ had been in constant use church worship since 1871. Previous to , it occupied a place in the church build- on High Street, the site of which is part of the campus of Gorham Normal ol. Upon completion of the new edi- on School Street, the organ was moved the present church in April, 1880. Miss riet Files was organist for a number of s, serving at both the High and School et churches.

adies' Aid members in charge of the k of installing the organ just dedicated e Mrs. Bert Libby, Mrs. Annie Marean, Miss Edna Plaisted.

BOOKS JUST RECEIVED

★

HE BIBLE SPEAKS TO OUR GENERATION. Frank Glenn Lankard. Oxford Univer- Press: New York. Price, $2.

ORE LOT. By Flora Cecile Allison. Ban- Press, Emory University, Atlanta, Ga. e, $1.50.

RESENT DAY HYMNS AND WHY THEY E WRITTEN. Compiled by John Barnes t. A. S. Barnes and Company, Incor- ted. Price, $1.

HE CHALLENGE OF THE CONSUMER MOVE- T. By Colston E. Warne. Council for al Action, 289 Fourth Avenue, New k. Price, 15 cents.

IVING WHERE JESUS LIVED. By Emma ell Ross. The Macmillan Company: New k. Price, $1.50.

PREFACE TO CHRISTIAN THEOLOGY. By A. Mackay. The Macmillan Company: York. Price, $2.

HE PHILOSOPHY OF SCIENCE. By Alice hard Greene, Ph. D. Richard R. Smith: York. Price, $2.50.

HE RING BUSTER. A Story of the Erie al. By James Monroe Fitch. Fleming H. ell Company: New York. Price, $2.

EALITY AND RELIGION. By Henry P. Van en. Association Press, 347 Madison Ave- New York. Price, 50 cents.

LGRIM FARE FROM BIBLE LANDS. By Wil- T. Ellis, LL. D., Litt. D. Association s, 347 Madison Avenue, New York. e, $1.50.

Church Register

HERALD CALENDAR

Twelfth Council of Cities, Union Methodist Church, St. Louis, Mo., January 28-30
Race Relations Sunday, February 9
Boston Area Council, Wesleyan Hall, Boston, February 11, 12
Methodist Student Conference, Epworth Church, Cambridge, March 22, 23
China Central Conference, April 2
Council of Bishops, Nashville, Tenn., May 9
Second National Methodist Student Conference, December 29, 1941-January 2, 1942

Plan of Annual Conferences

NORTHEASTERN JURISDICTION

Conference	*Date*	*Place*	*Bishop*
Baltimore	June 4	Washington	Leonard
Central Penn.	April 16	Harrisburg	Leonard
E'st'n Sw'di'h	April 16	Brooklyn	Flint
East German	March 27	Brooklyn	Flint
Maine	April 24	Caribou	Oxnam
N'w Ha'ps'ire	April 16	Nashua	Oxnam
New England	May 14	Cambridge	Oxnam
N E Southern	June 4	New London	Oxnam
New York	April 24	New York	McConnell
New York E.	May 14	Brooklyn	McConnell
Newark	May 1	Newark	McConnell
N. New York	May 15	Malone	Flint
Peninsula	May 13	Referred	Leonard
Puerto Rico Mission	Feb. 12	Ponce	Richardson
Philadelphia	March 6	Allentown	Richardson
Troy	April 17	Saratoga S	McConnell
W. Virginia **Wyoming**	April 24	Scranton	Richardson

Bits of Fun

The speaker of the evening received an introduction that promised more, he felt, than he could deliver. "Once in Virginia," he said, "I passed by a small church of colored people. They had a large sign on the lawn which read, 'Annual Strawberry Festival,' and below, in small letters, 'On account of the depression prunes will be served.' "—*Boston Transcript.*

"I see you advertised your saxophone for sale," said the friend.

"Yes," he sighed, "I saw my neighbor in the hardware store yesterday buying a gun." —*Tulsa World.*

Teacher—How do you account for the phenomenon of dew?

Student—The earth revolves on its axis every twenty-four hours, and, in consequence of the tremendous pace, it perspires freely. —*Texas Outlook.*

"Bragson talks a great deal about his family tree."

"Yes, a family tree is much like other trees—the smallest twigs do the most rustling."—*Advance.*

Notice in business office: Persons having no business in this office will please transact it as quickly as possible.—*Milwaukee Journal.*

Young Niece—Auntie, were you ever proposed to?

Aunt Polly—Once dear—a gentleman asked me to marry him over the phone, but he had the wrong number.—*Boston Globe.*

An Episcopal rector sends *The Living Church* this story contained in a letter from his sister in England. Her three-year-old daughter, counting off her "aunties," said: "I have Auntie Peggy, Auntie Elsie, Auntie Esther, and Auntie Aircraft."

Teacher—Johnny, make a sentence with the word "connoisseur."

Johnny—I rode a horse one day and the next day I was connoisseur.—*Boys' Life.*

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"OBSERVATIONS" OF 1815---*Third Installment*

THEOLOGICAL EDUCATION as presented by an anonymous writer in 1815, and applied to Boston University School of Theology today (continued from last week's Zions Herald):

"There is another most important consideration for promoting an enlightened ministry. Religious teachers there certainly *will* be of one description or another; and if men of well furnished minds cannot be found for this office, we shall be overwhelmed by the ignorant and fanatical. The human heart is disposed by its very nature to religious impressions, and it wants guidance, wants direction, wants the light and fervour of other minds, in this most interesting concern. Conscious of weakness, and delighting in excitement, it will follow the blindest guide, who speaks with confidence of his communications with God, rather than advance alone in the religious life. An enlightened ministry is the only barrier against fanaticism. Remove this, and popular enthusiasts would sweep away the multitude as with a torrent, would operate with an unresisted power on the ardent imagination of youth, and on the devotional susceptibility of woman, and would even prostrate cultivated minds, in which feeling is the most prominent trait. Few of us consider the proneness of the human heart to extravagance and fanaticism, or how much we are all indebted for our safety to the good sense and intellectual and religious improvement of ministers of religion.

"Ignorant ministers are driven almost by necessity to fanaticism. Unable to interest their hearers by appeals to the understanding, and by clear and judicious and affecting delineations of religion, they can only acquire and maintain the ascendancy which is so dear to them, by inflaming the passions, by exciting a distempered and ungoverned sensibility, and by perpetuating ignorance and errour. Every man of observation must have seen melancholy illustrations of this truth, and what an argument does it afford in favour of an enlightened ministry!"

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